

The Brooklyn Jewish Center Review

January, 1953

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By Z. LIBIN
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By HENRY GOODMAN

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Book Reviewer for New York *Herald-Tribune*

MONDAY, FEBRUARY 16, 1953

8:30 P.M.

Subject:

"DOES OUR LITERATURE MIRROR AMERICAN LIFE?"

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ANNUAL MEETING

of the BROOKLYN
JEWISH CENTER

This Thursday Evening

JANUARY 29, 8:15 P.M.

- a. Annual Report by our President,
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- b. Election and Installation of Officers,
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- c. Adoption of Constitutional Amend-
ments.

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SISTERHOOD GENERAL MEETING

WEDNESDAY, FEBRUARY 18

8:15 P.M.

ANNUAL JEWISH
MUSIC MONTH FESTIVAL

"HOW BEAUTIFUL IS OUR
MUSICAL HERITAGE"

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CHORAL PROGRAM BY THE ENTIRE
CENTER CHORAL ENSEMBLE

Under the Direction of
SHOLOM SECUNDA

Narrators

MRS. SARAH KLINGHOFFER and MRS. SARAH EPSTEIN

Refreshments and Social Hour

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

JANUARY 1953 — SHEBAT 5713

No. 21

An End and a Beginning in Jewish Life

EVENTS in Russia are moving with terrible swiftness. In our last issue we touched upon the purge trials and executions of Slansky and his cohorts of accidental Jewish birth in the communist hierarchy. We made the point that the personal fate of these individual Jews was of but minor concern to Jewry.

The picture has worsened. The potential victims of communist anti-Semitism have now, we fear with reason, become the entire remnant of Jewry residing in the Soviet Union itself and in the other iron curtain countries, to the number of almost two and a half million.

It was to be expected that in the internal struggle for power among the top Soviet leaders, charges and countercharges to suit the climate of the times in Russia—where pro-Zionism is synonymous with anti-communism—would be a major tactic availed of by both sets of conspiratorial contenders. There does not, however, appear to be either logic or value in the extension of these maneuvers to the entire Jewish populations, except, perhaps, on one basis.

All of the Soviet leaders must be fearful of an impending and strong internal attack by the Russian people themselves upon their present leadership. There is ample evidence of maladjustments in the economy of the Soviets which adversely affect the daily lives of the people. It is also more than a possibility that at long last the Russian populace is restive under the restriction of freedom imposed upon them by the dictators. Therefore, in order to divert the attention of the people from their own misery, the traditional Russian technique of the scapegoat becomes vital to the ruling class. In this

respect, Tsarist Russia and Stalinist Russia are akin.

Obviously, no more convenient scapegoat is at hand than the Jew. Centuries of anti-Semitism lie inbred in the Russian soul, and have never been more than surface-effaced. It should be a simple task for the masters of Russia to manipulate the *mnjik* mind in this fashion.

We must take consolation where we find it. To offset, if only in minor degree, the news from Russia, comes the fact that in Israel a large new area, located at the southern end of the Dead Sea, has been opened up for settlement and serviced by a modern road. This

will at the same time facilitate the development of chemical industries in the region and thereby add to the capital resources of the State. The project, long contemplated and of major importance in the growth of the country, has become a reality of transcendent value.

We greet the news as a joyful omen. While we cannot avoid the fear that organized Jewish life in the Soviet countries is on the verge of immediate extinction, we can at least balance the account by this new asset of a wider sphere of living in Israel for such Jews—including, let us hope, those who may escape from the Soviets—as may wish and be able to reach the Homeland.

—WILLIAM I. SIGEL.

A Notable Anniversary

WE CONGRATULATE the Union of American Hebrew Congregations, the organization of American Reform Judaism, on the occasion of the celebration of its eightieth anniversary. Eighty years ago the late Rabbi Isaac Mayer Wise founded the Union "to adapt Judaism to the American way of life." Two years later he established the Hebrew Union College in Cincinnati, Ohio, a Seminary for the training of Reform Rabbis.

Though we, exponents of traditional Judaism, have basic and irreconcilable differences in theory and practice with Reform Judaism, we tender these congratulations and wishes of *yevasher koach* in the spirit of the words expressed by Dr. Solomon Schechter, the founder of the United Synagogue, at the dedication of the new buildings of the Hebrew Union College: "... both His Majesty's government as well as His Majesty's opposition form one large community, working

for the welfare of the country and the prosperity of the nation. The same principal may also be applied to theology, there being under Providence room also for the opposition party . . . Of course it will always be a question as to which is which; we conservatives maintaining that we are His Majesty's government and you His Majesty's opposition."

We are grateful for the services American Reform Judaism has rendered to American Jewry in the development of new techniques of worship and devices for the education of the young, namely, the popularization of the Sabbath Eve service, Confirmation, and the publication of religious school books. In addition the new Reform Theology and practice stimulated Traditional Judaism in this country to reevaluate its thinking and its methods in terms of the new social and intellectual climate and direct its attention to the next generation growth.

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"צײַטן לײַב" "צײַטן"

An Intimate Chat Between Rabbi and Reader

A Frank Statement on a Sensitive Issue

THE following letter was written by me in response to one I received in which the writer expressed indignation because some of our people were selling their homes to Negro families. My reply deals with this vital but sensitive issue:

"My dear Mr. ———"

"I have your letter and find it rather difficult to reply. We Jews have been the greatest sufferers of discrimination. I remember when I first came to this section of Brooklyn, some 37 years ago and wanted to rent an apartment the entire neighborhood of Union, President and Carroll Streets was inhabited by Chris-

tians. When I rang a bell where there was a "To Let" sign, I usually got this answer: "We do not rent to Jews; we do not want to spoil the neighborhood." I mention this fact because we Jews should be the last to complain if those of a different race, or different color of skin, want to become our neighbors. I, too, have noticed an exodus on the part of some of our people and, to be very frank with you, it has pained me greatly. There is of course no question about the need for moving for valid reasons. But when one moves from a street just because a colored person became a resident on that street, then I do feel a sense

of indignation, because we then become guilty of that very offense for which we blame others when it affects us.

"You speak of destroying the neighborhood or destroying Jewish life in this area. I do not believe that any person moving into the neighborhood can destroy Jewish life if we Jews remain true to our ideals. You mention a member of the Center who preferred to sell his home to a negro family when he had a number of white people who wanted to purchase it. I cannot pass judgment on such a case because I do not know all the facts. It is possible that this family offered a higher price; it is possible that he liked the family, or he may have had other reasons. It is not for me to judge. Now I realize that, unfortunately, when a neighborhood changes, the realty value of property is lowered, but that is due solely to a prejudice that many people still have. I should like to judge neighbors by only one standard—are they nice people? If a person is dirty, slovenly, loud or vulgar, I would not want him for a neighbor even if he were a Jew; and if he is refined, clean, well-mannered and well-behaved, I would not object to him no matter what his religious belief or color or race might be. I think it is essential for Jews to set a higher example of racial tolerance and brotherliness. In that way we would reflect greater honor upon the Jewish name and become finer exponents of genuine Americanism.

"I know I may be told that I am speaking as an idealist and not as a realist, that I am not taking account of the practical issues involved. But it is my conviction that we must learn to live by ideals even if we find them somewhat uncomfortable at first. As a Rabbi, as one who tries to live according to the ideals of my religion, and as an American taking the ideals of American democracy seriously, I could not do otherwise. I think that upon due reflection you will agree with me in my opinion."

I am confident that in the above letter I have expressed not only my personal sentiments but also the sentiments of the vast majority of our people.

Israel H. Kreithman

EDITORIALS

(Continued from page 3)

ing up in this new Jewish community.

At the same time we are mindful of the failure of the original expressed purpose of Rabbi Wise "to adapt Judaism to the American way of life." Oftimes in the past the conscious adaptation of Judaism led to results where the Judaism was no longer recognizable and much of its precious heritage had been discarded.

It is to the great credit of the leadership of American Reform Judaism, and particularly its Rabbinate, that they have recognized the errors of the past and have reintroduced into the Reform theology and practice Zionism, Hebrew, traditional observances and reverence for Jewish laws, and are increasingly continuing to do so.

May the Union of American Hebrew Congregations continue in its present policy to link itself more and more with the important values of our past and thus go from strength to strength in the service of God, Torah and Israel.

—DR. BENJAMIN KREITHMAN.

The Political - Religious Situation In Israel

REPORTS have reached us through the Yiddish and Hebrew press that orthodox leaders in this country and in Israel feel uneasy over the fact that the religious parties in Israel have lost the strong position they held in the Israel cabinet. It is no secret that all religious parties in Israel are constantly losing in following. The noteworthy thing is that although large sections of the non-religious population in Israel is tending to come closer to religious and spiritual values, the political-religious elements are losing their hold on the population.

The organization of religious movements into political parties tends to make them subject to political jockeying and maneuvering, thus dissipating their spiritual power, influence and prestige.

We hope that the Israel Rabbinate, in the light of the new political and economic conditions, will recognize the changed situation and direct its entire attention and efforts to the spiritual and moral problems confronting our brethren in Israel.

—DR. BENJAMIN KREITHMAN.

THE security of Jews requires that a constant vigilant program be conducted to combat the efforts of hate vendors. If the price of combating anti-Semitism is that the Jewish people be constantly exhibited as the "defamed people," we had better examine that price carefully. To live forever in the eyes of one's neighbors as the most insulted people is a psychologically ruinous situation.

Jews are by no means the only maligned group. Every racial and religious group has some defamers. If the villifiers were the leaders of the nation, heaven help the despised group. If public opinion were swinging heavily against a group, the program needed to rescue the group from grievous injury might cost practically all that the group could pay. The personnel for that program would have to be tremendous and its ramifications would have to be such as would have been needed, for example, to stop Hitler from coming into power in Germany.

Fortunately, no such situation confronts American Jewry. And fortunately, it is not at all necessary to save American Jewry from the attacks of anti-Semites by publicizing the fact that the Jews are being defamed.

In fact, telling the world through public channels that this bit of anti-Semitism or that bit of anti-Semitic scurrility is being propagated by certain crack-pots is self-defeating. What do those who create and distribute the calumnies desire more ardently than that they receive maximum circulation? The fact that with the ugly statements there are disproof, condemnation and the like still leaves the tragic problem that the damaging statement remains in the memory while what was said about it fades out.

Scientific studies that have been made of "sleeper effects" indicate that it is the content that is remembered, not the source. Imparting a libel in order to attack or refute it is a dreadful blunder when the hearer would otherwise be unaware of the objectionable statement.

Jews who furnish rosters of obscure anti-Semites along with anthologies of their statements and put these into public libraries have failed to understand the tragic lessons of Jewish history. The method they pursue ended in catastrophe

A Provoking Opinion by an Authority

IS IT BETTER TO "PLAY DOWN" ANTI-SEMITISM?

By S. ANDHIL FEINBERG

Community Service Director of the American Jewish Committee

again and again.

From 1943 until 1951 American Jewry quarantined the anti-Semites. After years of oblivion and famine, when Jews gave them little or no publicity, the American anti-Semitic agitators have begun to receive publicity from Jewish sources. They are having a rebirth of importance in their own esteem and in the esteem of their dupes. Their names have appeared in places where they themselves could never have put them.

I predict that unless American Jewry returns to the technique of "playing down" the individual anti-Semite instead of "playing him up" the anti-Semites will become more bold, they will acquire a larger following and the Jews will again be the "defamed," who listen with apprehension to every stray conversation fearing that, as in 1939 and 1940, people are speaking ill of them.

Fortunately there are excellent methods (and every community relations organization is familiar with them) by which anti-Semitism and other forms of group intolerance can be counteracted without publicizing the anti-Semites and their scurrilities. The teacher of intercultural education does not cite hate-merchants as examples. She does not tell the youngsters the terrible things being said about various groups. Yet she gets excellent results. The processes of positive and constructive education carried on in numerous fields have been immunizing the soil against anti-Semitism, so that the anti-Semitic speeches and literature have not found enough fertile soil to grow a

(Continued on next page)

AN EXAMPLE FROM TOLEDO

By DR. MORTON GOLDBERG

Recently an incident occurred in Toledo, Ohio, which serves to illustrate the point of Dr. Feinberg's article. Following is an account of it, written for the REVIEW by the rabbi of Toledo's Congregation B'nai Israel.

MOST of us subscribe to the principles of good-will. We believe in anti-defamation and in the betterment of human relations. But, at best, these are usually vague terms; and we have little or no opportunity to give them more than lip service.

Against the onslaught of un-Americanism and intolerance it is not enough to erect the soft bulwarks of our customary class-room training in citizenship. Even books and speeches devoted to proving that one people is as good as another are, at best, removing the smoke-screen hiding the real causes of hatred and intolerance. Such treatment displays a naïveté. And I've made many such speeches myself.

I remember something my father (of blessed memory) kept repeating to me over and over again. On the sentence of the Torah, "And you shall keep and you shall do, for this is your wisdom and

understanding in the eyes of the nations," there is a comment by the S'fas Emes, the Rabbi of Ger: "The Jew earns his status in the eyes of the world—not by culture, nor by knowledge—but by the simple deed." Obviously he meant that by deeds of Torah does the Jewish people endure. My father applied it to everything, not only the *mitzvos ma'asios*. Thoughts, even expressed, are too ephemeral. By deeds de we best teach and by deeds do we endure.

Every so often there is an opportunity for the translation of thoughts and words into action and deeds in an individual community. Such an opportunity presented itself in 1952 in Toledo, Ohio; and Congregation B'nai Israel was foresighted enough to seize it.

The story began in August, 1951, when Congregation B'nai Israel and the

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dangerous crop.

There is grave temptation for those who combat anti-Semitism. The canards and the activities of the anti-Semites are exciting. Coping with them is cloak-and-dagger, cops-and-robbers stuff, sleuthing, ferreting out secrets; this is very dramatic indeed. And there is the intriguing word: EXPOSURE. Having a newspaper with large circulation print exactly what the anti-Semites wrote and their vile cartoons as was done with anti-Eisenhower literature in the *Denver Post*, is certainly "exposure." But what does it expose? It exposes the entire public to filth which the anti-Semites could not have brought to the attention of more than a fraction of the public. Did all Denverites have copies of the anti-Eisenhower stuff? If so, then why this repetition? If not, and the likelihood is that not one-fiftieth of them had seen it, why feed it to all the others?

Exposure of a crime is an entirely different matter. It results in the arrest, conviction and jailing of the offender. But what happens to an obscure anti-Semite whose one great handicap is that he has been suffering from obscurity and from being ignored? What happens to his writings? Are they exposed or are they made notable by the publicity?

The slow, patient work of defeating the bigot by making the things he says unpalatable without ever mentioning him by name, is not dramatic. Long range community relations results are achieved by methods that do not attract applause. Neither the anti-Semite nor his opponent comes into the limelight. But unless the victims of bigotry learn to put their support behind effective constructive long range methods, they will find that it is they who become all the more exposed to the calumnies of their traducers. Not understanding the better techniques they will encourage the self-defeating ones.

There are many laudatory things said about Jews by persons of genuine distinction. It is these that should be given wider circulation. A wise public relations agent exposes the public to the most favorable things said about his client and avoids publicizing the derogatory things that can only do injury. This is good, sound practice unless one wants to be eternally defamed.

WHY THE TARA CONER ARE MY ENEMIES

Translated from the Yiddish by Henry Goodman

By Z. LIBIN

WHEREVER there is a man from Taracan in New York, he is a confirmed enemy of mine. All natives of Taracan, without exception, are my sworn enemies.

I assure you I haven't the faintest idea where Taracan is. I have never in my life spoken ill of Taracan, itself, or of a native of Taracan, and yet all the natives of Taracan are my foes, and here is the reason:

On a certain beautiful morning two young men knocked at my door.

"Is this the home of Mr. So-and-So?" they asked and mentioned my name.

"Yes, I'm the very man. Come in!" "We are a committee," the young men informed me.

"What kind of a committee?" "Of the 'Independent Taracan Society.'"

"A pleasure. What can I do for you?"

"As we are running a concert and ball for our annual festival, we are issuing a journal and would like you to write something for us—something comical befitting a journal for a festive occasion."

"I am very busy and really have no time," I begin to reject the honor which they proffer me. One of the young men interrupts me:

"You'd better not oppose the Independent Taracans."

"They're no trifle, the Independent Taracans!" the second member of the committee support the first. "Trifling with our Society! Don't forget we count our membership in the thousands—thousands in good-standing; we have influence!"

"And the natives of Taracan are people who never forget a favor—besides, they play an important role in New York!"

Well, you know how bitter is the writer's loaf—how he is always dependent on the views of others . . . even a cat can interfere with a writer's livelihood. Also, I didn't want to offend anyone. I promised to write something for the Independent Taracan Society. I kept this promise, wrote something comical, and sent it to the designated address.

"Good riddance to them," I thought to myself. "Now I know that I've won the good-will of all the natives of Taracan."

A week later another committee of two came to see me.

"Are you Mr. So-and-So?"

"Yes, my friends."

"We have come to you as a committee of Taracans."

I knew that I had just done them a favor, and I also knew that they were to have a ball at about this time; it occurred to me that these genial young men had come, therefore, to express the gratitude of the Taracans and invite me to their celebration. The mere thought warmed my heart and I answered:

"Oh, from the Taracans! What a pleasure!"

"We have come to ask for a trifle," one of the members of the committee began. "Since, at about this time we have our annual affair . . ."

"We are asking that you come to our festivities"—my heart prompted the words I expected him to speak. However, I did not hear these words.

"We would like you," the speaker continued, "to do something for us."

"What is it?" It seemed to me the whole business was bringing me new difficulties.

"In connection with our celebration we are going to publish a journal."

"I know. I know that."

"How do you know?"

"I have already written for your journal . . ."

"When? What? For whom?" Both members of the committee interrupted me and stared.

"A committee came to see me."

"From whom?"

"From the Taracans."

"What Taracans?" shouted the committee. "What Taracans?"

"The Taracan Taracans . . ."

"There are various Taracans," a committee man assured me. "Which ones came to you?"

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MY MARCH of sorrow began on May 2, 1933.

For days the unrest among the German Jews that began with Hitler's seizure of power had increased, especially in Leipzig, the center of the fur trade. There one could feel a paralyzing anxiety. No one was free of it. Since January 30 of that year we had realized that we were at the beginning of the end, but our minds still struggled against this inevitable fate.

In the evening of May 2, around 6 p.m., I joined a group that met each week in one of the ballrooms of the Hotel "Fuerstenhof" to make music together. When I entered the room I noticed how terribly sad were the faces of my friends. I was just taking a seat when the doorman of the hotel came in and asked me to go to the lobby. A man in S.A. uniform was there to talk to me. I recognized a former school friend of mine. He had learned where I was and he had come to tell me to leave Leipzig at once. I had been "denounced" anonymously, and a warrant was out for my arrest. With this warning he shook my hand and regretted that he could not do more for me. Then he left.

The last of the little courage that I had managed to keep up left me completely. I was too much afraid to go home to say goodbye to my mother and my brother and sister. I did not even dare to telephone them. Almost like an automaton I went out of the hotel and walked through dark side-streets to the station. Within a few minutes I had become persecuted, an outcast and a prey to any misfortune. I had neither passport nor sufficient money, only about 200 marks.

The next express train was for Breslau, and I decided to go to the Polish border. During the journey I was in constant fear of being recognized and arrested. I felt completely isolated amongst my fellow-passengers.

The main topic in the train compartment was the same as everywhere else in Germany at that time—"the Jews are our perdition. . . . They stole our money. . . . 200,000 Jews govern 80 million Germans. . . . The time has come for the whole world to realize that the Germans are the chosen nation to destroy the Jews. For the good of all mankind the German

JOURNEY INTO TRAGEDY

By HERMANN PIASKER

way of thinking must prevail."

I arrived in Breslau at dawn. I waited till 9 in the evening to go to the Jewish community center and ask the directors for the best way to reach the border-line. I was told that I could be neither advised nor helped—such an enterprise was too dangerous.

I decided to continue on to the East, as thousands of others did later. Before leaving the Jewish center I met a physi-

This is the first of two articles which the "Review" has extracted from an autobiographical book—unpublished as yet—by Hermann Piasker. It is a dramatic and at times horrifying story of the wanderings of a man escaping from the Hitler persecution, and the terrible disintegration which may afflict persons plunged into such misery. Mr. Piasker, the refugee of this book, is now in New York, slowly adjusting himself to his new life.

The author's manuscript was read by several notable people, among them Albert Einstein, who had this to say of it in a letter to Mr. Piasker:

"Human behavior in abnormal times is shocking. I firmly believe that reports of such documentary value must not be forgotten. A way must be found to appreciate the value of this work, and to bring it to the light."

Mrs. Thomas Mann, writing for her husband, the great German writer and humanitarian, commented, "Your book could contribute a great deal to awaken the dormant conscience of the world."

The second article will be published in the next issue.

cian from Berlin who had barely managed to escape a troupe of S.A. men. He too decided to cross the border illegally into Poland. Together we rode the very same day to the Polish frontier. We arrived in the evening and were lucky enough to cross some meadows and get into Poland.

On May 4 we arrived at Lemberg, where I met with the first great disappointment following my escape. My physician companion told me that he would go on to Warsaw, where he had friends. For a while we had shared the same fate and I had become accustomed to having a friendly soul beside me. I felt lost and disappointed. I went daily to the Jewish congregation for advice on the possibility of creating for myself a livable existence. This was my only walk in Lemberg, these were the only people I talked to. And each day I started on my way with less hope. The Polish officials were very difficult, and I had to go on living day by day as a refugee without rights.

At last — by now it was the beginning of June—I was arrested during a raid. After several days I was brought to trial. As I did not know the language I was given an interpreter who pleaded my cause so well that the judge let me go free. Nevertheless I could not remain in Poland, since the existing laws forbade that, and I was handed over to the police. They decided to send me back to the border. But before they were able to do so, I fell ill and so for the time being I was sent to a hospital. As strange as it may seem, my sickness was a stroke of luck for me. It allowed me better living conditions and a delay in my expulsion.

But I recovered rapidly. I was told that instead of sending me back to Germany, the Polish authorities would be merciful and deport me to Rumania. In the middle of one night a policeman brought me to the Rumanian border. He showed me a distant light, the railway station of Oraseni, and suggested I go towards it till I reached Czernowitz, but to avoid the station itself. Ironically he said, "This is a little trip of only 100 kilometres." Although I was hardly able to stand on my feet, I started on my way. The Polish soldier at the frontier shouted at me that if I tried to come back to Poland he would beat me up.

I walked towards the light and hardly half an hour later a Rumanian patrol picked me up. They wanted to send me back to Poland or to the court of justice in Strojonic. I preferred the latter.

The next day the captain of the border police asked me whether I had sufficient funds to pay for the railroad tickets to Strojlonite for myself and a soldier who was to accompany me. Since I did not have the money he told me that I would be sent from one railroad stop to another till I reached Strojlonite. Chains were fastened to my feet and a fully armed soldier brought me to the next police station. In almost every village that I had to pass the population threw stones at me and yelled "Jew." After several days of such misery I finally reached Strojlonite.

A colonel of the Rumanian police generously refrained from handing me over to the court, but said he had to send me to the next frontier — the Polish. I begged him to bring me at least to a different crossing point from where I had come, and he promised to do so. I thought him to be sincere, but later I heard that he was just as ruthless as all the others.

I had to walk for days from one stop to the other towards the Polish frontier. When we had reached it I was brought to a river through a wood and told to cross it. On the other side was Poland. They gave me a thick stick to lean on in the water. I must have looked very helpless and horrified. The soldiers seemed highly amused, and laughed and joked among themselves. As I hesitated to start they ordered me to get going.

I tried to keep on my way in the water, but in the center of the river it was very deep and I almost lost my balance. I wanted to turn back, but the Rumanian soldiers started to shoot at me. It was a miracle that I was not hit. But I had to go back. Soaking wet and exhausted I reached the bank. The soldiers treated me as if I were a wild animal. They arrested me and took me back to Strojlonite.

There I was given the good advice to pay 1,000 lei. I now realized that their brutal actions were intended to force me to give in to their demands, which took the form of a vicious plan. The soldiers knew very well that I had no money, so the officer in charge of the police station told me that a soldier would go with me to all the rich Jews in the town, and that I was to ask them to give me the ransom money. That was the first time I was confronted with the practice in

Rumania, and in all the Balkan countries, of buying and selling anything — even freedom and honor. All officials knew but one goal, to extort as much money as possible from the people dependent on them.

With a policeman at my side, I started on my bribe-raising rounds. The Strojlonite Jews took pity on me and did their very best to help. I received the money and was freed.

•

For a month I lingered in Strojlonite. I was constantly hearing that the army men and police extorted from the Jewish community because I was being sheltered by them. I could no longer stand these indirect reproaches and decided to end my miserable situation in this town.

I left Strojlonite in the first days of 1934. It was very cold. The community had given me a winter coat, warm undergarments, and a small sum of money as a farewell present. I used the money to buy a ticket to Czernowitz. This was a bigger city, and I thought I could perhaps solve my problem there.

But here too I was an outcast, since I had entered the country illegally. Daily I had to change my sleeping-quarters to evade discovery. Many of my fellow-Jews, although poor themselves, helped me and gave me shelter.

For the first time now I thought of suicide. The newspapers wrote that the Hitler government was growing stronger from day to day. There was no hope. I did not dare write to my mother and brother and sister in Leipzig. For the first time I understood what "eternal Jew" meant.

My Grandfather

GRANDFATHER was a tall a quiet a good man who moved among us with hands of love, knowing that love is total and all.

Grandfather was a big tree planted deep so that at death, when the roots were severed, the tree came crashing down, shattering the branches.

And now we whom he loved, the rootless, search for fresh earth in which to grow. Meanwhile our pilgrimages are to Miami in Packards, the joyous exchange of Chanukah gelt discontinued. —IRVING HALPERIN.

But I lived on. I had to part with my most valuable possession, my coat, and little by little I sold everything I had. I hardly saw anyone. Wherever I slept I remained, and was almost always hungry. I never slept peacefully, being afraid of arrest. I had found shelter in one of the worst and dirtiest streets of Czernowitz. The Jews who lived there were very poor, yet they helped me. But they were constantly afraid of being denounced and subjected to extortion.

Once I wandered into a cafe. There I met a Polish woman who too had entered Rumania illegally and was waiting to find some way to go on to Budapest where she had relatives. She was as penniless as I. We became friends, and our interest in each other helped our morale. I acquired a new courage and energy, and acting on her suggestions I tried to make small business deals and give French lessons. To my delight, I managed to make a little money. I shared my earnings with this woman, whose name was Wanda. I could now live in a fairly decent room and was no longer hungry.

Through my little trading I met some Jewish manufacturers who helped me make useful connections. I even worked for some time in my own trade. Slowly I started to live again and to forget how desperate I had been just a short while ago. In the closeness with Wanda I felt sheltered and like a human being again.

I saved some money, and since Wanda had a family in Budapest she thought I might do even better there and wanted me to go with her. I gladly agreed. But we had to have more money than I had, and Wanda suggested I get some loans from the business acquaintances I had made. I was now so confident that I didn't hesitate to ask for this money, and I was fortunate enough to get it. Wanda knew people who could obtain the railroad tickets for us and arrange for our departure safely. I gave her the money for these underhand negotiations.

After I parted from Wanda that day I returned to my room to pack. I found someone had broken in and removed everything I had—all my clothes, all my small possessions. Wanda was to meet me later. She didn't. I never saw her again.

This was a blow that crushed me again. I had had complete faith in Wanda.

I felt too stunned to resume my work. I could not pay the rent of my room and had to get out. I was too ashamed to go out into the streets lest I meet my creditors. With the last few lei that remained I rented shelter in the poorest part of the city, in a partly caved-in house occupied by a gypsy family. The prices charged varied with the accommodations—to sleep on the bare floor without cover cost 5 lei, on the table 7 lei, in a bed 10 lei. I permitted myself the luxury of a bed for a week.

A few days later there was a raid in our neighborhood. Because I lacked papers I was arrested.

While I awaited trial in jail I met a Jew from Berlin, Hans Angress. We were glad to speak to one another and did not feel quite so lonely. We promised ourselves to stay together.

The next day we were put on trial together. The first question asked us was whether we had any money. When we answered truthfully in the negative we were beaten up. By now I knew Rumanian conditions well enough to realize that our main problem was to pay a bribe. I had learned the Rumanian language fairly well, so I mentioned the names of several rich Jews in Czernowitz whom I pretended to know. The ruse worked. We were released—temporarily—the police believing we would raise some money.

In my desperate situation I shut out shame and embarrassment and went to my creditors. But I had formulated a plan. To a lawyer in this group, a Dr. Diamant, I suggested that letters be written to Jewish organizations in Zurich, London and New York, appealing to them to make some arrangements to get the refugees in Czernowitz, of whom there were about 30, to Palestine. Dr. Diamant agreed, and said he would write the letters.

Thereafter I went daily to Dr. Diamant's office for the expected answers and always there was the same response—"Nothing has come yet."

In the meantime Angress and I were joined in our lodgings by a man named Schwarz, who was ill. Schwarz had a habit of talking in his sleep. When I lay miserably awake I could hear him talk about his wife and children, and I

thought of my childhood, when I was 12 years old, and while still in school and seized every opportunity to go to the Nikolaistreet near our home and to the Bruhl to look at the fur stores. Furs held a fascination for me since my earliest youth. I inquired in those stores about the prices, colors, quality and the countries from where the furs came. Since Leipzig was the center of the fur industry I could get all the information I wanted. Soon I earned a little money by helping in the stores, and so saved my mother the expense of my pocket money. My father had died when I was 2 years old. When I was 21 years old I went into business for myself. At home, together with my mother and sister, I had a happy and contented life.

One night Schwarz had a stroke and passed away. He was buried in four raw box-covers—just like a dog.

Nothing came of the appeals we had made through Dr. Diamant.

THE STORY OF ANOTHER WANDERER

By DR. ERNEST WARSCHAUER

THE prisoners of the Dachau concentration camp were marching back from out-door jobs to the barracks. It was February 1944 and some news of the German defeat had infiltrated through the wire entanglement. Pieces of newspaper, picked up outside in the forest, on the road, or smuggled in some other way into the camp, were coveted objects amongst the inmates. But the death penalty menaced any prisoner who was caught in the possession of a newspaper.

The column was led by the guard on duty, a man of about 60. Long ago the young guards had been sent to the front and been replaced by older men. The guard was taciturn, surly, who never gave the prisoners a friendly word, but he never was unfriendly. He simply did his duty impersonally. It was rumored that he had been a manufacturer of toys in Nuremberg.

Among the prisoners was Dr. G., a lawyer from Memel (Lithuania). Deadly tired, as were all the others, he dragged along the road. In his pockets he had some newspaper scraps that he had picked up during the day.

Suddenly the command was shouted: "Everybody stop! Hands up! Body

We lost our courage completely as our existence became daily more hopeless.

My friend Angress and I could not decide what to do, but the police decided for us. Unable to extort money from us we were arrested again and condemned to three months in jail. Our sole comfort was that we could stay together. The conditions in Rumanian jails were primitive. In a tiny cell normally meant for 2 to 3 prisoners, 20 were packed in. Most of them had been condemned for petty crimes and had to stay only short terms. These people—pocket-thieves, souteneurs and others—insulted and ill-treated us in every possible way. Naturally, they even took away what little food we got.

Resigned to our fate, we spent these three months in complete apathy. We had ceased to hope or make plans for the future. On the day of our liberation we were told that we would be brought back to the Polish border. I knew that it

search!" A Gestapo man, notorious for his sadism, was out for a hunt of heads. G., white as a sheet, faced certain death with those bits of news he had found. He fumbled desperately in his pockets, hoping to discard the scraps unseen. Before he succeeded in doing so, the old guardsman approached him, put his hands into his pockets and seized the papers—without speaking a word.

Nothing was now found on Dr. G. when he was searched. Nevertheless he remained terribly frightened, expecting any moment to be denounced and called before his persecutors. But no call came.

Next morning he set out for work as usual. When he was in the forest, the old guardsman took out the papers he had seized and quietly put them back into Dr. G.'s pocket, looking as surly as usual. No word was exchanged between them—neither before nor afterwards. Even the name of his saviour remained unknown to the prisoner.

Who is Dr. G.? I might give my readers a hint. Recently he took part in a round-table discussion arranged by the Brooklyn Jewish Center on a problem of our time.

would be useless to protest. There was nothing left for us to do but continue this life till one day, somewhere, we would die as so many others had done. We no longer believed in a change of government at home; the newspapers had confirmed the absolute power of the Nazis. We had to remain outlawed, an easy prey to all and everything.

We had to walk the 50 kilometres from Czernowitz to Oraseni (Rumanian border-town on the Polish-Rumanian frontier). It was a winter night. We were insufficiently clothed and froze miserably. When we crossed into Poland we were in an open field. Behind us were the Rumanians, who would shoot if we tried to turn around. Before us was Poland, that did not want us either. It was completely dark. When our eyes became accustomed to the blackness we discovered snow-covered fields. We walked on more than an hour and still there was no town in sight. All night long we wandered around, having completely lost our direction. When it dawned we saw some houses nearby, but did not know whether this was Polish or Rumanian territory. I had the misfortune to overlook a hole and twisted my ankle. As I could not go on my friend Angress and I agreed that he was to try to reach the town alone while I waited for his return.

My ankle started to swell and hurt badly. I waited the entire day for Angress but he did not come back. Fearing that something had happened to him, I had to try to move along. Stiff with cold, I limped over the fields. At dusk I reached a town. Suddenly Polish military police appeared some distance away. I became so frightened that with my last strength I dragged myself into the nearest house. When I entered I saw candles on the table and felt secure. This was a house of Jews. I collapsed and lost consciousness. For a long time I stayed with these people, who, although themselves very poor, took wonderful care of me. Weeks passed before I could think of proceeding. Shortly before I started my wandering again these people told me that one day before I arrived a Jewish refugee from Rumania had been seized

by the border police and brought to jail in Strojnone. I assumed him to be Angress. Later on I found out that it was actually he.

I succeeded in reaching Lemberg, where the old life started all over again for me: the hiding from the police, the constant change of sleeping quarters. The Jewish congregation paid for my bed and I had to eat in the kitchen for the poor. From there I went to quite a few other Polish towns. Everywhere I tried to start a more or less normal life, but it was impossible to do so. The authorities were very anti-Semitic and the Polish-Jewish populations were exposed to chicaneries and injustice; but wherever we refugees met—and we usually met each other again in the various places during our

planless and goalless straying around—we agreed that our Polish fellow-Jews were generous and self-sacrificing. Always they tried to help us as well as they could.

During the months I spent in Poland I did not hear from Angress. I often thought of him and feared for him, but soon I forgot to think of anything else but how to survive the next hours.

Two long, wretched years passed this way. I had almost forgotten my former normal life. I seldom thought of my mother and brothers, or even of Germany, the cause of all this misery. My conviction grew that all European Jews sooner or later would have to suffer a fate like mine. There seemed no escape. Maybe we were supposed to perish. That was the fate of the Jews.

(To be concluded next month)

British Jewish Community Now Largest in Free Europe

By GEOFFREY D. GOLDSTEIN

B RITISH Jews today form the largest Jewish community in free Europe. They number 450,000, the majority living in London.

Realization of its new importance and standing in the Jewish world dawned slowly on British Jewry. Its pre-war spiritual needs were administered mainly by men from the great Continental centers of learning. Now, the community must find its teachers and spiritual heads from among its own youngsters. The lack of fully trained young men able to minister to orthodox congregations—for British Jewry adheres in its masses to Orthodox Judaism—is keenly felt.

To say that British Jewry adheres to Orthodox Judaism does not mean that the community is a "religious" one. With two or three notable exceptions there is plenty of room in the country's synagogues on the Sabbath. Jews College, which trains young men for the ministry, finds itself hampered by a lack of funds. But even if it had all the money it needs, candidates are not readily forthcoming.

British Jewry too, for all its magnificent achievements, is communally apathetic. Appeals raise goodly sums—but these are contributed time and again by the same group of charitable people.

While the Zionist organizations claim large memberships, meetings are poorly attended except for the occasional gathering addressed by an Israel Cabinet Minister or a leading personality.

Despite this, British Jews are among the best organized communities in the world. The Board of Deputies—after the healing of a split which led to the withdrawal of a large section of the Board—represents British Jews in most matters affecting its welfare and in dealings with Government departments. The Anglo-Jewish Association, for long the jealously guarded preserve of old-established Anglo-Jewish families, has opened its gates to newer members and seems to have profited by this act. Once strongly anti-Zionist, it is now pro-Israel. Nearly one hundred members of the Association are members of the Board.

There still remains some friction between the two bodies which tend at times to overlap, but they can, when the occasion arises, act in concert. A recent example was when communal leaders visited Buckingham Palace to present an address of loyalty to Queen Elizabeth. Boiled down, differences between the Association and the Board are most truly clashes between personalities.

(Continued on page 22)

THE elementary precondition of all human activity, however sublime in character, is freedom from the fear of physical destruction. Conversely, the measures necessary to secure the physical basis of life take precedence over things of the spirit. This indeed is one of the fundamental tenets of Judaism expressed in the Rabbinic exposition of the Scriptural "Ye shall live by them"—and not die through observing them, as the Sages added. The preservation of human life comes first.

This principle places the safeguarding of the nation's security above all else, and is the *raison d'être* of the Israel Defence Army, the successor to the Hagana—and informs all its varied activities. It is for this reason that it interferes with the daily life of Israel citizens. It demands two years' compulsory service for young men and women over eighteen till 43, it takes father from children, husband from wife, and often wafts them away in army trucks to some distant part of Israel's frontier for army training and toughening. Without a strong Israel, all the achievements of Zionist pioneering and struggle—mass immigration, settlement and absorption—are jeopardized by a circle of deadly enemies waiting for what they consider to be signs of weakness to revenge the ignominious defeats inflicted on them by the Israel Army.

Within the framework of this scheme of reserve training by which Israel's manpower is exploited and kept at the ready, my turn eventually came, and one autumn morning, along with some hundreds of other Jerusalemites—government officials, porters, poets, laborers, ex palmachniks—I reported to the base in khaki shirt and trousers and a minimum of baggage to begin my journey to somewhere in the Negev.

We had heard reports of tough conditions, but imagine the consternation of middle-aged family men who had slept on nothing harder than a hair—or possibly spring—mattress in a cozy Jerusalem flat, when they arrived at their new "home"—an expanse of flat desert scrub, surrounded in the distance by a halo of gaunt hills and jagged slopes, and were issued three wooden chips, a somewhat longer wooden stick and a piece of dark canvas, which the knowing ones whis-

pered was half a tent. But there was nothing for it but to carry out orders, find a partner and set up home before darkness fell. No one failed to rig up his tent before nightfall, even if it was the first tent he had helped pitch in his lifetime.

Around the campfire in the evening, the commander reassured his men that things would not be as tough as they feared. Food allowance was top army grade—"desert tariff," including meat, eggs and fish daily, the dream of the Israeli housewife, and a liberal allowance of Negev dust. They would have to go carefully with water; and sanitary and eating facilities were of the most basic and primitive kind. The aim was to acquaint all of us at first hand with field conditions.

It was surprising how quickly this medley of human material that comprised the unit settled down into the routine of daily training, parade, rifle inspection, etc., administered by instructors and sergeants, themselves drawn from the same manpower source and themselves serving their annual period of reserve duty, which had, however, included preliminary short courses. Army discipline, spit and polish was reduced to a bare minimum, and informal orders distinguished the relations between instructors and men. There was the usual quota of "artists," or professional shirkers, who somehow managed to avoid all onerous chores, to the good-humored amusement of all, and "shvitzers" (Israel slang for boasters) who took their army responsibilities too seriously to arouse the respect they so craved.

Routine and arduous physical conditions (arduous in relation to the high average age and low medical grading of the men) were lightened by the tours arranged in the region which abounds in some of nature's most magnificent and awe-inspiring scenery, a factor which probably played its part in ancient times in intensifying the religious fervor of the children of Israel in their wanderings in

An Israel Leader Characterizes Israel's Defence Force

THE SPIRIT OF THE ISRAEL ARMY

By ARYEH NEWMAN

this vicinity. Indeed, the Negev and Dead Sea region was a favorite place of retirement of religious devotees intent on dedicating themselves to a holy life. Looking up at the jagged precipices of the hills of Sodom, the almost sheer plunge into the Dead Sea rift valley, the sudden appearance of a waterfall discharging a steady flow of water into a deep, blue, circular rock-hewn pool beneath, one felt the full force of the Hebrew adjective, *Nora*, loosely rendered "terrible," but really meaning "inspiring of Divine Awe," and recalling the lines of Blake's "Tiger,"

What immortal hand or eye

Could frame thy fearful symmetry?

Besides being shown the Divine wonders of nature in the Promised Land, our unit was given some inkling of the efforts to exploit the vast natural potentialities of the region, to bring water to fructify large areas of parched but essentially good soil, and to utilize mineral treasures within the earth. Straight new roads, rather forlorn clusters of wooden prefabricated houses were signs of the beginnings of settlement in this empty corner of Israel.

What impressed me deeply was the Jewish aspect of this military operation, forming part of the measures taken to protect the physical, and consequently the spiritual, integrity of the nation. Here one was confronted by an agglomeration of Jews from all climes and cultures who felt a comradeship and common destiny, and were kept together by a common tongue, Hebrew (the official language of the Army), the language that was the last resort when all the languages picked up and molded by the Jew in the course of his exile had been exhausted.

Formerly, the *Shabbat* was the day of rest (no training, not even coding) and was celebrated by the orthodox—quite a conspicuous contingent as was only natural in a unit hailing from Jerusalem—in traditional fashion by Kiddush, song, festive meal and the statutory Divine Ser-

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vices. Indeed, this same contingent assembled daily at five-thirty in a tent specially rigged up as a synagogue complete with Sefer Torah for morning service, and volunteers drawn from these same ranks were responsible for the Eruv* constructed around part of the camp on the Sabbath eve to permit the carrying of mess tins to the kitchen area at meal times. It was they who figured largely in the supervision and preparation of the strictly kosher food the Army provides.

This religious observance, unfortunately, means little to the majority, who identify Judaism with a number of ritual performances and taboos. The essential message of Judaism, its fundamental moral and ethical basis, of which the age-old ceremonial is the outward symbol, has never reached them. Among the people influenced by the unselfish principles exemplified by Hillel's conduct and doctrine, there are many who are beginning to feel the woeful inadequacy of their expressions of Jewish identity. They already appreciate that modern Hebrew, a mastery of our folk songs and dances, and even the risking of life and limb in defense of their country, do not alone lend sufficient meaning and purpose to their lives as members of an ancient world nation restored to its homeland. The problem of finding a way to the hearts of the many, of bringing to them both the religious and essentially moral message of the Torah has not even begun to be solved in Israel.

Judaism in its strictly formal sense is "recognized" by the Israel Army authorities, who maintain a special religious service consisting of Chaplains and their assistants, the scope of whose activities, even to the number of minutes permitted for divine service, is regulated by Army code. But the investing of Army life as a whole with a truly Jewish character in its broadest and most positive sense is still a Messianic dream. But that is part of the general religious problem in Israel which the Army cannot be expected to take on, on its own, so to speak. The promotion of security is its aim, and that it carries out to the best of its ability, contributing in the process no little towards the unification of the nation.

* Symbolic foundry constructed to mark everything within its limits as constituting one domain, in accordance with ancient Rabbinic practice.

SOUTH AFRICA RESENTS ISRAEL'S VOTE IN UNITED NATIONS

By EDGAR BERNSTEIN

ISRAEL'S recent vote at the United Nations supporting the Arab-Asian demand for a U. N. probe into South Africa's color policies, has been received with pained surprise in many quarters in South Africa, which feel that the sympathy and support which South African Governments have always accorded Zionism—translated by the present Union Government into concrete assistance to the Jewish State—should have influenced Ben Gurion to steer clear of any move against the Union initiated by states which are no less hostile to Israel than they are to South Africa.

The South African attitude—which, it is important to realize, is shared by virtually all sections of the Union's electorate, Government and Opposition alike—is that the country's traditional policy of racial separation between black and white is a domestic issue which the U. N. is not competent to investigate. South Africa was supported in this attitude by Britain, France, Belgium and Australia.

The United States held that the U. N. was competent to discuss the issue, but did not favor the Arab-Asian resolution, voting instead for the Scandinavian "compromise" proposal which called on member states to bring their legislation into line with the principles of the U. N. Charter but did not request a formal probe of South Africa. While there is some sympathy here for the view that Israel's position as the Jewish State constrained her to record an attitude on principle, Nationalist circles feel she could have achieved this by taking the same course as the United States, instead of supporting the anti-South African proposal.

This point was in fact made editorially by the leading Cape Town daily, *Die Burger*, which stated:

"Has the Government of Israel really interpreted public opinion in the Jewish State? If so, there is in Israel a completely unaccountable lack of insight into our problems.

"A similar lack of insight in regard to Israel does not exist here. Successive South African governments have always handled the struggling Jewish national

home with the greatest sympathy, and they were supported by public opinion—during the last few years especially by Afrikaans public opinion, which not only in the old, but also in the new history of Israel, saw a lot in common with our own struggle. We mean the struggle against British imperialism as well as the heroic exertions towards its own national identity in the midst of an overwhelming majority of people of a different type. With the partition of Palestine and the establishment of Israel an 'apartheid' was at the same time carried into effect, which had the result that hundreds of thousands of Arab refugees from the Jewish area languished in neighboring Arab States and formed an insoluble international problem.

"We say this with no reproach. But Israel owes its existence to the refusal of its Jewish citizens to accept integration and equality with an Arab majority in the state. Our apartheid policy is based on the same attitude by European South Africans towards the non-European majority. We had at least expected a certain amount of understanding of this truth from the Israel authorities. Instead of that, Israel supported Indian interference, of which the ultimate aim is the swallowing up of a free and friendly nation on the southern point of Africa.

"For South African Zionists, who also want to be called true South Africans, there awaits in Israel a great task which up to now has apparently been badly neglected."

The *South African Jewish Times* took exception to *Die Burger's* suggestion that South African Zionists should try to exert a political influence on Israel, "because South African Jews owe full and exclusive political allegiance to South Africa only, and because the Israel Government would rightly tell him to mind his own business, and not meddle in the affairs of another country with whom he has no political links."

Many Jews in South Africa feel far from happy that Israel voted as she did, and shared the view that she should either have abstained, or have supported the Scandinavian compromise proposal.

NEWS OF THE MONTH

THE possible "liquidation" of Jews in the Soviet sphere as a result of the new Kremlin policy charging Jews and Zionists with "espionage" for the Western Powers, was foreseen by Senator Herbert H. Lehman, addressing the 38th annual meeting of the Joint Distribution Committee which was fantastically accused by Russia as a spy funnel. Edward M. M. Warburg was re-elected chairman of the J.D.C. at this meeting.

"It is a bitter fact of current history," Sen. Lehman said, "that individuals of Jewish faith and tradition, who were Hitler's tragic scape-goats, seem now fated to draw the special attention of the Kremlin. The recent trials in Prague served notice that Israel and Zionism are to be made pawns in the internal and external power play of Communist imperialism. Jews in the Soviet sphere are to be intimidated—and perhaps liquidated—while common cause is made with those uneasy leaders in Arab countries who exploit anti-Zionism and anti-westernism as distractions from the domestic miseries of the Arab peoples.

"We must prepare, and move to meet this challenge on all fronts," the Senator urged. "As Americans, we are threatened in our vital interests, chief among which are peace, security and stability, not only in the Middle East but everywhere. As Jews, we must be deeply moved by this new menace to those of our common faith, both in Israel and behind the Iron Curtain."

Sen. Lehman also severely criticized the new McCarran-Walter Immigration and Naturalization Law which entered into effect last month. He pointed out that immigration is not a "Jewish" question because the number of Jews seeking immigration into the United States is, according to all factual evidence, minimal.

Jews throughout Poland have been forced to hold meetings pledging their solidarity to Poland and opposing Zionism. Political observers expect a trial of three or four Jewish Communists, replete with confessions charging Israel and Zionism with espionage against Poland, as an

object lesson to Jews who may waver in their support of the Polish regime.

The Israel Government has taken no action on the arrest of two employees of the Israel Legation in Warsaw, pending receipt of the official Polish note on the subject. One of the arrested men, Arieh Lerner, had the task of processing visas to Israel when he worked at the legation.

An order seizing that property of Jewish families who have not returned to Soviet-held part of Germany had been issued by the Communist authorities there. Jewish property worth several hundred million dollars will now formally pass into the hands of the East German Communist administration.

The German press featured news of the escape from East Germany to West Berlin of Dr. Leo Zuckerman, former assistant to East German President Wilhelm Pieck. Dr. Zuckerman had been branded a "Zionist spy" by the East German Communist Party. Dr. Zuckerman, a Jew, fled to West Berlin with his wife and two children.

Until recently, Dr. Zuckerman was chief of the President's Chancellery, which made him in effect Assistant President. The Communist Party statement said he had tried to force Soviet-zone Jews to band together in a Jewish community to receive aid from the Joint Distribution Committee, which the Communist statement said was "an American espionage agency."

In New York, JDC headquarters denied any knowledge of Dr. Zuckerman. It was emphasized that no official of the organization in this country or Europe ever met him.

Some 2,300 Jews, all survivors of the Nazi regime, have fled the Soviet zone of Germany to West Berlin since the establishment of the East German Republic.

Reports received from the East zone state that more Jews have been arrested there and charged with being "Zionist and imperialist agents." Few Jews remain in the higher echelons of the Com-

munist Party in East Germany. At present there are only about 2,500 Jews left in East Germany.

Reports published in the London press state that hundreds of Jews in government jobs in Soviet-dominated countries of Eastern Europe have been "interrogated" by the police and many have been "hounded out of their jobs by vague charges of supporting Jewish and American imperialism." These same dispatches report that "those who can are moving to the West" and find their way to refugee camps in Western Germany.

"Deep concern" at the "extensive use of anti-Jewish and anti-Zionist arguments" at the recent Prague trial was expressed in a resolution adopted by the

New Israeli Cabinet

PRIME Minister David Ben-Gurion officially introduced a new fourteen-man Cabinet to the Knesset (Parliament) where it later received a 63-24 vote of confidence. The new Cabinet, which represents a coalition of the Mapai, General Zionist and Progressive parties, is made up as follows:

David Ben-Gurion (Mapai)
Prime Minister and Minister of Defense
 Moshe Sharett (Mapai)
Minister of Foreign Affairs
 Levi Eshkol (Mapai)
Minister of Finance
 Ben Zion Dinur (Dinaburg) (Mapai)
Minister of Education and Culture
 Golda Meyerson (Mapai)
Minister of Labor
 Peretz Naphtali (Mapai)
Minister of Agriculture
 Behor Sitreet (Mapai)
Minister of Police
 Peretz Bernstein (General Zionist)
Minister of Commerce and Industry
 Yisrael Rokach (General Zionist)
Minister of Interior
 Yoseph Serlin (General Zionist)
Minister of Communications
 Yoseph Saphir (General Zionist)
Minister of Health
 Pinchas Rosen (Progressives)
Minister of Justice

Mr. Pinchas Lavon and Dr. Dov Yoseph, who was formerly Minister of Commerce and Industry, will remain in the Cabinet as Ministers Without Portfolio.

executive committee of the British Council of Christians and Jews.

A tense anti-Jewish atmosphere prevails in the Soviet Union, it was reported in Tel Aviv by Israeli sailors upon their return from Odessa, Russian Black Sea port city, where the Israel ship "Tzfonit" unloaded a cargo of citrus fruits from the Jewish State.

The sailors said they were shadowed by Soviet secret servicemen from the moment they left the port for the city proper. Jews who only a year ago welcomed the same sailors with joy when their ship was anchored there, this time pretended that they did not even notice them. The synagogues, too, were nearly empty as compared with a large attendance a year ago, the sailors reported.

The Israel seamen also revealed that the Soviet port authorities even forbade them from contacting sailors from another Israel ship, "Hadar," which was anchored in Odessa at the same time. The sailors were the only foreign Jews to set foot on Soviet soil in the course of 1952, the year marked by outspoken propaganda against world Jewry and Zionism.

The split within the pro-Soviet Mapam Party developed further when Meir Yaari, one of the leaders of the Hashomer Hatzair—the strongest group within the Mapam—published an article in the party organ, *Al Hamishmar*, strongly attacking Dr. Sneh, recently deposed from a leading party position, who is the foremost defender in the party of the anti-Zionist policy of the Soviet Government.

Mr. Yaari declared that Dr. Sneh had deviated from the Mapam political line and was "nearing" the anti-Zionist camp. Mr. Yaari disclosed that Dr. Sneh had proposed to the Mapam steering committee that it delete from Mapam council decisions all references to the party's participation in Zionist bodies, "thus proving that Dr. Sneh has reached a dangerous dilemma."

He emphasized that Dr. Sneh was trying to prove that the Prague trials were aimed at the Jewish bourgeoisie and not "against Jews like him."

The Israel Cabinet approved a project for the construction of 3,000 housing units in agricultural settlements throughout the country.

The Labor Ministry has prepared a sep-

Israel Transportation Increasing Rapidly

THE Israel Merchant Navy now has thirty ships amounting to a total of 107,000 tons. During 1951-1952 Israel ships carried 360,000 tons of cargo, or about 28% of all shipping between Israel and foreign ports. Israel ships also carried 60% of the 75,000 incoming and outgoing passengers.

A new railroad station is to be built in the center of Tel Aviv. The station is expected to be ready for use in about 15 months. Improved train service will result in the scheduling of seven round-trips between Tel Aviv and Haifa daily and four between Haifa and Jerusalem. The Ministry of Communications announces that it has ordered 245 freight

cars for the building of an additional 15,000 units in the next few months. The major portion of these units will be erected in urban areas. The cost of this plan is estimated at 10,000,000 pounds.

Meanwhile, contracts totalling some 3,000,000 pounds have already been signed for 750 homes. Two-thirds of this number will be built in Tel Aviv and the remainder in Jerusalem.

Israel Ambassador, Mr. Abba Eban, accompanied by the Minister, Mr. David Goitein, and the Military Attache, Colonel Chaim Herzog, transmitted to top officials of the United States Government Israel's anxiety over the recent arms shipments to Arab countries, particularly the dispatch of a sizeable number of jet planes to Egypt. The meeting was held with Secretary of State Dean Acheson and two

cars from Belgium. A special line is to be run between Mamsheet (Kurnub) in the Negev and Tel Aviv so as to ship potash and other minerals straight from the site to the port.

The number of private automobiles in Israel rose from 10,200 in September 1951 to 11,600 in September 1952. The number of taxis increased during the same period from 1,400 to 1,900.

Two memorial stamps have been issued by the Ministry of Posts in Jerusalem to honor the late President Chaim Weizmann. The stamps, of 30 and 110 pruta, display a picture of Dr. Weizmann along with the President's seal.

of his aides and lasted for forty-five minutes.

Basing himself primarily upon the statement made by the Foreign Minister, Mr. Moshe Sharett, in the Knesset, the Ambassador expressed Israel's concern over the possibilities of an arms race in the Middle East as a result of the action taken by Great Britain and other countries.

At the close of the meeting, Mr. Eban had the feeling that Israel's position had been sympathetically received by the Secretary of State and his assistants.

The American Friends Service Committee (Quakers) has made a gift of 10,000 records to the Ministry of Education and Culture. The records, both classical and modern, will form the nucleus of lending libraries in Jerusalem and Tel Aviv.

"Ulpanim" Help Israel Settlers

AMERICANS and Western Europeans comprise ten per cent of the 6,563 students from all parts of the world who have graduated in the past three years from special Hebrew language courses for immigrants conducted by the Ministry of Education and the Jewish Agency for Palestine.

The courses, known as "Ulpanim," are of five and six months' duration and are given at special boarding centers located in Israel cities and agricultural settlements. Twenty-six Americans are presently enrolled in special courses which have been organized for the first time exclusively for English-speaking tourists

and professionals who plan to settle in Israel.

The "Ulpanim" are designed to provide immigrants with a working knowledge of the language in as brief a time as possible in order to hasten their integration into the social and economic life of the country. Immigrants pay a nominal fee for room, board and tuition at the "ulpan." "Ulpanim" conducted at agricultural settlements are free, but the students are assigned various part-time jobs to meet their expenses.

Thus far, an average of about seventy per cent of the "ulpan" students have been able to find employment immediately upon graduation.

NEWS OF THE CENTER

Rabbi Lewittes to Occupy Pulpit at Late Services

This Friday, January 23rd, at our Late Friday Night Lecture Services, Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of the Hebrew and Religious Schools of our Center, will occupy our pulpit and will speak on the subject "Three Hundred Years of Jewish Settlement in America." This is a most important and fascinating theme because it will deal with a special anniversary which the American Jews will celebrate next year marking the three hundredth year since the settlement of the Jews in America. We hope that all of our members, their families and friends will be with us to learn the importance of American-Jewish history from the message which Rabbi Lewittes will bring to us.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

We are privileged to announce as preacher at the services next Friday night, January 30th, Rabbi Bernard Cherrick, rabbi in one of the leading Synagogues in London and later settled in Israel where he is connected with the Hebrew University. He will speak to us on the subject "From the Heights of Scopus" in which he will portray the influence of the Hebrew University of Jewish culture throughout the world. All members are asked to reserve next Friday night to greet our guest preacher.

Dr. Mortimer Ostow to Speak At Lecture Series

Dr. Mortimer Ostow, noted psychiatrist and neurologist at Mt. Sinai Hospital, will be the speaker at the third lecture of the series on "Problems of Family Relationship" on Monday evening, February 2nd, at 8:30 p.m. The subject on that evening will be "Marriage Problems."

Amendments To Constitution To Be Voted On At Annual Meeting

The following amendments to the Constitution and By-Laws of the Brooklyn Jewish Center will be submitted for the consideration of the general membership at the Annual Meeting scheduled for

Thursday evening, January 29, 1953:

Section 30A, Article VIII — to be amended by making provision giving Honorary members of the Governing Board the right to vote.

Article XV — Present article dealing with Amendment procedure shall be known as Article XVI.

A new article dealing with the disposition of Pews shall be added and be known as Article XV.

Adult Institute Has Successful Season

The readers of our *Review* will be happy to learn that our Institute of Jewish Studies for Adults is continuing its high tradition of Jewish education among the men and women of our community. Despite the fact that many of our male students are now enrolled in the Armed Forces of our country, we have this year 156 men and women who are enrolled as students. Some are taking one course, others take two courses and some even four courses of study. The following is a record of the number of students in each class: Hebrew A (Aaron Krumbein) 30; Hebrew B (Jean Beder) 27; Hebrew C (Samuel Edelheit) 12; Advanced Hebrew (Nehemiah Cohen) 17; History (Leo Shpall) 19; Religion (Dr. Benj. Kreitman) 63—Morning Classes: Hebrew A-B and Intermediate Hebrew (Evelyn Zusman) 33; Bible (Rev. Dr. H. Freedman) 20; Religion (Rev. Dr. H. Freedman) 20.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:50 p.m.

Special Maariv service—7:30 p.m.

Sabbath Services

Friday evening services at 4:45 p.m.

Kindling of Candles at 4:41 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Bo" Exodus 10:1-13:16.

Haphtorah Reading: Prophets — Jeremiah 46:13-28.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the

leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4 p.m.

Rabbi Gerson Abelson will deliver the lecture in Yiddish at 4:15 p.m.

Mincha services at 4:45 p.m.

Library

Our library is open on Monday, Tuesday, Wednesday, and Thursday from 2-6:30 and 7-9 p.m., and Sun., from 10 a.m.-2 p.m. Members are urged to make use of this department.

Women's Gym News

We urge our women and girls to make use of our fine gymnasium facilities. The following is a schedule of activities: Mon.-Tues.-Wed.-Thurs.—Swimming lessons, Ping Pong, Handball, Conditioning —on request. Additional Tues. Classes: Folk Dancing — 1:15-2:15 and 8:30-9 p.m.; Conditioning — 7:30-8:30 p.m.; Basketball—8-8:30 p.m. For Children: Swimming and gym after school Tuesdays and Thursdays.

Men's Gym News

Handball and Ping-pong players are urged to get into playing form for the tournaments in these sports which are scheduled for the month of February. Handball players are to select their partners. If there are enough entries the teams will be divided into A and B groups. The ping-pong tournament will be a singles affair. The entry fee is \$1 per individual and prizes will be awarded to the winners. See Jammy Moskowitz in the gym for further details.

Acknowledgment of Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books and Taleisim:

Bushwick Hospital Staff Association in memory of Dr. Harry Fried.

Mr. and Mrs. Philip B. Epstein in honor of their son's Bar Mitzvah.

Mr. and Mrs. Herman Gaba in honor of their son Daniel's marriage.

The family of the late Jacob Levin in memory of Mr. Levin.

IN THE HEBREW SCHOOL

THE Parent-Teachers Association is planning a "Meet the Faculty" gathering on Wednesday, Feb. 4th. All members of the Hebrew and Sunday School faculties will be present so that parents will have an opportunity to discuss the progress of the children with the teachers. The meeting will be devoted to a discussion of the problem of "How Can We Teach Our Children Worthwhile Jewish Attitudes?" Cantor William Sauler will render a number of musical selections in honor of Jewish Music Month.

In keeping with the school tradition the Parent-Teachers Association has arranged for the parents to visit our classes during the month ending February 15th. Parents who wish to visit the classroom should call Mrs. Cohen in the Hebrew School office to make necessary arrangements.

The Hebrew Education Committee under the direction of Mr. Julius Kushner has been making a survey of our school with a view toward improving our physical facilities. Recently a meeting was held between a committee of the Center Academy and the Hebrew School to consider the problem of more adequate space for our two schools. A number of excellent suggestions were made. Mr. Julius Kushner, representing the Hebrew School, and Mr. Jesse Fine, representing the Center Academy, volunteered to serve as a committee of two to help implement the recommendations.

Increasing attention has been given by our school to the promotion of our program through the use of audio-visual aids. A film strip "Jews settle in New Amsterdam" was presented before an assembly of students on Thursday, December 25th. The film showed the struggle of the early Jewish settlers for equal rights.

A film on Israel called "The Great Promise" was shown to two assemblies on Sunday, December 28th, and on Monday, December 29th. The film acquainted the audience with the stories of some typical adults and children in Israel as seen through the eyes of Col. Mickey Marcus.

A meeting of the faculty on December 30th was devoted to a discussion of the

place of audio-visual aids in the classroom. Mr. Aaron Krumbein demonstrated the use of the film strip projector. Teachers were urged to learn the use of such excellent aids. It was pointed out

ALL members of the Junior League will always look back on Dec. 26, 1952 as a highlight of Center experience. Our Youth Service was most successful, and the group wants to express its thanks to Bernard Goldberg, Sherry Siegel, Tom Kraner, Arthur Vidars and Barbara Silver, who participated in the service, and to Bob Kritz, Rochelle Perlen, Rona Rosenblum and Julian Wolpert, each of whom spoke so ably.

On January 8th, Efra Wallace led the group in a series of Israeli Dances.

Junior League News

Our Talent Night on January 15, 1953 provided a pleasant evening.

On January 29th the Jewish National Fund is providing us with a film on Israel.

On February 12th the program will include a guest speaker from the National Council for Christians and Jews.

On February 19th, we are meeting with the N.Y.U. Jewish Cultural Foundation at their Center.

Our last meeting in February on the 26th, will be devoted to a musical Purim Parody.

Junior Club Activities

THE Inta-League Clubs were represented by delegates at the annual conference of the United Synagogue Youth held in Washington during the week of December 25th.

On January 3rd the Inta-League clubs had an Israeli dance festival. The members were taught Israeli dances by a representative of the Brooklyn Zionist Youth Commission.

On January 10th the Senior Inta-League played basketball with a visiting team. A dance followed the game.

On January 31st the Junior and Senior clubs will celebrate Tu B'Shvat with ap-

propriate assemblies and an Israeli movie will be shown.

Among the topics discussed by the clubs were: "The Significance of the United Synagogue Youth," "The Present Presidential Elections in Israel," "The Significance of the Jewish National Fund," "Tu B'Shvat in this Country and Israel" and other timely topics.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Abraham J. Stelzer of 730 Empire Boulevard on the celebration of their thirty-fourth wedding anniversary on January 12th.

Late Applications

BELLUCK, RAYMOND E.

Res. 455 Linden Blvd.

Bus. Electronics, 215 E. 41st St.

Single

Proposed by Irwin L. Herzog,

Marvin Bernstein

CHERNEY, MISS BLANCHE

Res. 778 Driggs Ave.

DRAZIN, BERNARD

Res. 401 E. 53rd St.

Bus. Photography, 332 E. 149th St.

Single

Proposed by David Rosenberg,

Jack Raphael

EIRLICH, ALVIN

Res. 2525 Church Ave.

Bus. Furniture, 1295 Bway.

Married

GOLDFARB, BERT

Res. 455 Linden Blvd.

Bus. Gift Shop, 1488 Pitkin Ave.

Single

Proposed by Irwin L. Herzog,

Marvin Bernstein

KATZ, MISS ELAINE

Res. 522 E. 51st St.

MEGEFF, SEYMOUR

Res. 1429 Carroll St.

Bus. Electrical Prod., Bayside, L. I.

Single

RUDNICK, MISS LILLIAN

Res. 87 E. 93rd St.

IN THE CENTER ACADEMY

Chanukah Celebration

The month of December became more meaningful than the previous months of the school year — its true meaning was found in the eyes of the children of the Center Academy. They reflected the glow from the flickering lights of the eight little candles which symbolized the heroic tales of faith and courage. In those eyes one could see the wondrous magic Dreidel spinning and blending the miracles of the past with the happy realities of the present. For Chanukah is a beautiful, joyous festival. Lights beamed, joyous songs hailing the Macabean victories and the hymns of thanksgiving were sung, Chanukah gifts were distributed and a series of musical presentations were given on Friday, Dec. 12.

Many parties were held in the classes featuring refreshments, songs and story telling before school closed for the Winter Holiday on Dec. 23.

The March of Dimes Drive

On Jan. 15th, the children of the Center Academy will begin their March of Dimes drive. By helping those who are physically disabled by illness and less fortunate than they, they will show how thankful they are for their healthy bodies and sound limbs. By their efforts they can, in their small way, help to cure children handicapped by polio and to help them enjoy useful and happy lives.

Important Events

January 21st marks the date of the Square Dance sponsored by the P.T.A. for the benefit of the Scholarship Fund of the Center Academy. We feel it incumbent upon all within the Jewish community to answer the call for support of Jewish education. The Center Academy holds an important place in the community and we all owe it to ourselves and to our children to be privileged to exert every effort to support liberally the secular and religious education of the coming generation which, we think, is the greatest of all undertakings.

Tu B'Shvat

Under the direction of Mr. Leo Shpall, Acting Director of the Hebrew Department, Tu B'Shvat will be celebrated on Jan. 30th. This celebration will feature a recent Israeli movie and an appropriate musical program,

Lincoln's Birthday

Please mark Thursday, Feb. 12th, on your calendar. All parents and alumni are cordially invited to share with us the all-day celebration honoring Lincoln's Birthday by attending the play by Grade VII under the guidance of their teacher, Miss Judith Feder. Following the play there will be auction sales of books in the individual classrooms and many other interesting features for your pleasure and enjoyment. Mr. Harris, our Art Teacher, will be available for orders for artistic pastel drawings of yourself and/or your children.

Remember the date—Thursday, February 12th, all day.

Honors For Our Graduates

We are very proud of the communications which we have received from high schools praising the splendid achievements

of our graduates. Following are a few excerpts:

"The following is a list of the pupils who graduated from your school, and who earned Honor Certificates (85% and over) for the term ending June 1952.

Barry Bloom

Leonard Fischbach

Samuel J. Tilden High School"

"In the class which was graduated from Erasmus Hall in June 1952 a pupil from your school won an award of unusual distinction. The success of this student can be attributed to a large extent to the excellent preparation which he received in his elementary school.

Samuel Lindenbaum

Holmes Bronze Medal — 90% average or better for 6 terms

Alfred P. McNulty Medal — outstanding boy member of graduating class

Erasmus Hall High School"

"Mr. and Mrs." Club

For our next meeting on Thursday evening, February 26th, the Mr. and Mrs. Club will present a cultural program of Jewish Art conducted by Mrs. Rachel Wischnitzer Bernstein who is the author of a volume of Symbolism in Jewish Art and Art Editor of an Encyclopedia Judaica. She will discuss "The Social Significance of Art," "What is Original Art" and "The Goal of Jewish Art in Social Today." She will also present lantern slide illustrations. This certainly holds promise of a fascinating evening

and of course all Mr. and Mrs. members are cordially invited to attend. Refreshments will be served.

Once again we wish to remind you of our forthcoming Annual Affair to be held on Saturday evening, April 18th. Tickets are priced at \$10 per couple with all proceeds for charity. Dress is optional and there will be dancing, refreshments, entertainment and valuable door prizes. For tickets please contact our President, Mr. Alvin M. Jeffer, at 919 Park Place. Remember the date and invite your friends.

The Younger Membership

THE approach of February turns our thoughts to the work of our Nominating Committee which will draw up the slate of new Officers and Executives to be elected at the end of April. The past year has seen many engagements and marriages on our Executive Board and brings the prospect of many vacancies. Fortunately, because our numerous activities provide opportunities for leadership, the past year has also seen the development of many candidates qualified for the vacancies. We have found a great eagerness among our members to learn and to serve, as witnessed by the number of

applicants to attend the YPL Leadership Training Weekend. Our Nominating Committee looks forward to its task with pleasure and members are urged to follow the announcement in our Bulletin for the dates on which they may appear before the Committee to make recommendations. Our YPL notes with pride the election of our Dramatic Director, Herb Levine, to the Governing Board of the Center.

Programs In Retrospect

At our meeting of December 30th, we acted as hosts to the Young People's

(Continued on page 21)

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLUTMAN, EDWARD S.

Res. 1015 Montgomery St.

Single

Proposed by Dr. Samuel T. Markoff,
Jane Laskow

BOBROWSKY, MISS FLORENCE

Res. 1617 Prospect Pl.

EPSTEIN, SEYMOUR

Res. 800 Eastern Pkwy.

Bus. Davega's

Single

Proposed by Myron Sanft,
Melvin Oringer

FEIFFER, HERBERT J.

Res. 89-17—146th St.

Bus. Women's Suits, 251 W. 39th St.

Single

Proposed by Melvin Sternberg

FELDSTEIN, MISS ARLENE

Res. 580 Saratoga Ave.

GLICKMAN, MISS GERTRUDE

Res. 458 Jerome St.

GOLDMAN, SHELDON

Res. 615 Crown St.

Bus. Textiles, 1 Nassau Ave.

Single

Proposed by Helen Brasner,
Kenneth Levine

GOLDSTEIN, MISS ANNE

Res. 565 Wyona St.

Proposed by Mrs. J. Bregman,
Beatrice Zwirn

GREEN, MORTIMER

Res. 960 Sterling Pl.

Bus. Advertising, 10 Rockefeller

Plaza

Married

GREEN, ROBERT

Res. 486 Brooklyn Ave.

Single

GREENBAUM, ADOLPH

Res. 2149 E. 35th St.

Bus. Real Estate, 26 Court St.

Married

GREENBERG, GEORGE J.

Res. 789 St. Marks Ave.

Bus. C.P.A., 511—5th Ave.

Married

Proposed by Julius Leventhal

HENDLER, MISS ANITZ C.

Res. 1863 Ocean Pkwy.

Proposed by Bella Shapiro,
Selma Chermes

HIRSHON, MISS HARRIET

Res. 514 E. 51st St.

Proposed by Yvette Waldman,
Phil Kaminstein

KAPITOFKY, MISS HELEN

Res. 462 E. 52nd St.

Proposed by Irma Schnell,
Paul Kotik

KARP, LOUIS

Res. 1024 Montgomery St.

Bus. Fur, 214 W. 29th St.

Married

Proposed by Phil Amster

KATZ, MILTON

Res. 628 Empire Blvd.

Bus. Teacher, Bedford Ave. & Dean
St.

Single

Proposed by Burton N. Alpert

KATZ, MORTON

Res. 1010 President St.

Bus. Paper Mfg., 9602 Ditmas Ave.

Married

KIRSCHENBAUM, MARTIN

Res. 555 Crown St.

Bus. Hosiery, 57 Orchard St.

Married

Proposed by Jack Postman

KLEIMAN, HOWARD

Res. 1412 Carroll St.

Bus. Radio Acc., 145 Hudson St.

Single

LAUFBAUM, MISS GLORIA

Res. 990 Montgomery St.

Proposed by Murray Landau,
Lucille Solomon

LEDER, MISS GLORIA

Res. 1304 Sterling Pl.

LEHMAN, STANLEY

Res. 115 Lenox Rd.

Bus. Finance, 855—6th Ave.

Married

NEWMAN, LEO

Res. 738 Rockaway Ave.

Bus. N. Y. C. Housing Authority

Single

Proposed by Sidney Kanter,

Stanley Treissman

OLIVER, MISS RUTH

Res. 564 Riverdale Ave.

Proposed by Lillian Nadel,

Etta Lebensfeld

ROLAND, ARTHUR H.

Res. 456 Schenectady Ave.

Bus. Upholstery Fabrics, 1133 Bway.

Married

Proposed by James J. Jackman,
Carl A. Kahn

ROSEN, JACOB D.

Res. 1569 Carroll St.

Bus. C.P.A., 501 Madison Ave.

Married

Proposed by Bernard Granovsky,
Dr. David Kaufman

ROSENBLUM, MISS BERNICE

Res. 430 Williams Ave.

ROTHBAUM, THEODORE

Res. 465 Sheffield Ave.

Bus. Mfg., 179 Livingston Ave.

Single

Proposed by Milton Reiner,
Gerald Jacobs

STERNBACH, ALBERT

Res. 1 Brighton Terrace

Bus. Civil Engineer, 370 Jay St.

Single

WASSERMAN, MISS RONNIE

Res. 1702 Union St.

WOLDARSKY, MRS. SOPHIE

Res. 255 Eastern Pkwy.

Proposed by Mrs. I. Levingson,
Sarah Newman

The following have applied for re-instatement:

BLANK, SANFORD D.

Res. 902 Ocean Pkwy.

Bus. Bldg. Supp., 250 Lafayette St.

Married

Proposed by Murray Goldsmith,
Leo Kaufmann

BROOKS, EMANUEL

Res. 1396 Carroll St.

Married

GOLDSTEIN, SIMON

Res. 288 Crown St.

Bus. Retired

Married

Proposed by Mrs. Margaret Levy,
Mrs. Isador Lowenfeld

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Late applications on page 16

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Bernhard Fischbach of 8801 Avenue A on the Bar Mitzvah of their son, Ellwin, which will be celebrated at the Center this Sabbath morning, January 24th.

Best wishes are also extended to Mr. and Mrs. Irwin Hecht of 593 Crown Street on the celebration of their son Simon's Bar Mitzvah at the Center this Saturday morning, January 24th.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

February will mark the ninth annual observance of Jewish Music Month, and Music Festivals to commemorate this event will be held in many communities throughout the country.

Many branches of our Center family are planning programs designed to stimulate an interest in and an understanding of the many facets of Jewish Music—the liturgy, "art" and folk songs, Chassidic, the new songs of Israel.

The Center programs have received wide acclaim, principally because they are arranged, interpreted and conducted by a man dedicated to the cause of Jewish music, the famous composer, Sholom Secunda, who is also our own music director.

As we herald the approach of Jewish Music Month, we wish to pay tribute to Mr. Secunda, to our Cantor, William Sailer, and to the men and women comprising our Choral Groups, for their splendid efforts in bringing into our lives a love for this music that is part of our great cultural heritage.

BEATRICE SCHAEFFER, President.

General Meeting, December 22nd

The warmth and the stimulation of the December meeting held in our attractive dining-room compensated for the unfriendly rainy weather. Following a brief social hour, the patriotic anthems were sung by Hilda Chinitz and the invocation and *schehechyanu*, expressing high hopes for the coming year, delivered by her sister, Bea Sterman. Our President, Bea Schaeffer, extended New Year greetings to the members present and proceeded to conduct the business of our Sisterhood, with particular emphasis on Cheer Fund contributions, Kiddush sponsorships, Torah Luncheon, Israel Bonds, and Chai Donors. A guest speaker on behalf of the Federation of Jewish Philanthropies campaign, Mr. Matthew Mozenkes, Federation field consultant, explained that this agency supports not only the indigent and the sick, but also Jewish education in Hebrew Schools un-

able to maintain a financial equilibrium. Sisterhoods therefore, he said, should be generous not only in a spiritual attitude toward the drive but in material contributions.

As official emissary of Sisterhood to the 1952 National Women's League Biennial Convention held in November in Philadelphia, our charming President shared with us in a resumé of superb eloquence and fervor her inspiring experience. A detailed report of the Convention appears elsewhere in this issue. As a co-traveler with Bea Schaeffer, however, we wish to congratulate her on her magnificent report.

Defining wit as the "salt of conversation" and humor as the "wine of merry meeting," Chairman Sarah Klinghoffer introduced Mr. Harold Goldstein, whose delightful Jewish tales found appreciative ears among the listeners who laughed or chuckled fondly at familiar situations and experiences.

Bridging the transition from the amusing to the serious was not difficult, our profoundly erudite book reviewer, Mrs. Naomi Finkelstein, who took us through the psychological pathways of "The Great Enterprise" by Professor Harry A. Overstreet. Her clear thinking and her simple explanations of the thoughts and theories expressed in this best-seller helped to enlighten us on the value and the practical application of these truths discussed by Prof. Overstreet. In referring to terms like relationship, tensions, fears, areas of love and co-operation, Mrs. Finkelstein observed that only mature people can create good government and a good world and that immaturity produces race prejudice and resentment. Actually "The Great Enterprise" was the basis of a lesson in applied psychology, made clearer by the simple and uniquely sympathetic approach of the reviewer.

Kiddush

Share your *simchas* with the children of our Junior Services. Sponsor a Kiddush and see a true "Oneg Shabbat" for yourself in our Junior Congregations. Call Mrs. Fanny Buchman, PR 4-3334 and reserve a Kiddush for a Sabbath in honor of a joyous occasion.

Cheer Fund

In memory of her late husband—Mrs. Louis J. Roth; in honor of her grandson's birthday—Mrs. Claire Mitrani; in honor of her son's marriage—Mrs. Dora Gaba; in honor of her son's admission to the College of Physicians and Surgeons of Columbia University—Mrs. James Jackman.

United Jewish Appeal

Chairmen and workers are invited to attend the opening rally of the UJA Women's Division to be held on Monday, February 9th, 10:30 at the Hotel Astor. Guest speaker will be Mrs. Eleanor Roosevelt. For contributors of \$365 and over, there will be a luncheon following the rally. Chairman Sadie Kurtzman, together with Special Gifts chairman, Mollie Meyer and Claire Mitrani, solicit your interest, support and contributions!

Torah Luncheon, March 4th

This is a *MUST* for every Sisterhood member. Make your reservation now with Chairman Dubbie Jackman, or her co-chairmen, Sadie Kaufman and Jeanette Kasnetz, so as to insure greater financial aid to the Jewish Theological Seminary. An excellent program, including the musical production, "Shushan Showboat," by the Rockville Center Players, and an address by the distinguished Dr. Max Arzt will be the highlights of the luncheon. Also, the Children's Essay Contest Award will be presented. All this, and more for only \$6.11 per person, gratuities included. *Hurry, Get Your Ticket!*

Chai Brunch Donors

The following have contributed \$18 or over and are entitled to the benefits of the Chai Club. Please let us add your name to the growing list. Send your check to Mollie Markowe, Chai Club Chairman, 510 Lenox Road. Mrs. Mollie Beckenstein and daughter; Mrs. Ruth Bernhardt, Mrs. Eva Brautman, Mrs. Eve Garelik, Mrs. Dorothy Gottlieb, Mrs. Ruth Greenberg, Mrs. Rose Kabram, Mrs. Doris Mattikow, Mrs. Ethel Weitzman, Mrs. Dorothy Wisner, Mrs. Max Zankel.

Federation of Jewish Philanthropies

Workers and contributors are urged to

(Continued on page 21)

THE NATIONAL WOMEN'S LEAGUE CONVENTION

A Report By Beatrice Schaeffer

LAST month five of our Sisterhood women, including myself, attended the National Women's League Convention in Philadelphia. It was a thrilling and impressive sight to behold women from practically every state in the United States and Canada assemble for this Biennial event.

The theme of the three-day Convention, *May Yafa Yerushatenu*, "How Beautiful is Our Heritage," seemed to permeate every meeting room and banquet hall. It re-echoed in our hearts, in gratitude and thanksgiving, for the opportunity given us to be part of this vibrant assemblage of women dedicated to the preservation of our spiritual heritage.

All the sessions were enthusiastically attended by the more than 1,058 delegates, who represented over 100,000 women comprising the 550 Sisterhoods and 20 Regional Branches which make up the National Women's League.

Perhaps the most outstanding event was the Torah Fund Luncheon, at which 1,400 women were present. It was presided over by Mrs. Marion Siner, the National president of the League. We were privileged to have her as a guest at our Sisterhood on many occasions, and recently she was the recipient of one of our Jewish Women of Achievement Awards. She has that rare combination so few women possess—beauty and brilliance. She traced briefly the history of the Torah Fund from its inception a few years ago, when the total sum realized from all Sisterhoods was \$6,000, until last year, when the staggering sum of \$310,000 was reached.

Rabbi Louis Finkelstein, President of the Jewish Theological Seminary, was the guest speaker at the luncheon, and in his introduction admitted that he had a very good time just looking at us and would have preferred not to speak at all! "When the world was big," said Dr. Finkelstein, in speaking of our work for the Torah Fund, "there was room for small people. Now that the world is small, there is room only for the big in heart." Then he added: "There should be a sense of sanctity, of Kedushah, in our Jewish homes. All of us should have a Jewish Home Beautiful; that is one of our main contributions to Judaism."

Perhaps the erudite women who planned the Convention anticipated Dr. Finkelstein's remarks, for after luncheon we viewed the many exhibits on display, showing the creative talents of Sisterhood women in Art, ceramics, needlework, wood and metal crafts, and sculpture, all emphasizing the Jewish theme.

There was an exhibit of a 20th Century model Jewish Home, showing how we could bring the beauty of our heritage into our homes—and as I viewed the model living room on display I saw, to my great delight, a copy of our own *Center Review* on the coffee table of this room. I was so proud and thrilled when I realized that of all the publications circulated by the hundreds of Sisterhoods and Synagogues all over the country, the *Review* was chosen for this model exhibit.

That evening we were all escorted by bus to the Beth Shalom Synagogue. Beth Shalom means the House of Peace, a particularly appropriate meeting place, since it was Armistice Night. Here we heard a panel discussion which had for its theme, "An Ancient Institution Confronts Modern Living." The purpose of the discussion was to set forth an integrated interpretation of family relationships under the pressure of modern living. It was of particular interest of the delegates of our own Sisterhood because two of the participants were old friends of ours—Dr. Evelyn Garfiel was the moderator of the symposium; I'm sure many of you will remember her as the very brilliant woman who delivered a series of lectures at our Sisterhood meetings just a short time ago. One of the members of the panel was none other than Judge Anna Moskowitz Kross, who received an award from our Sisterhood as one of the Women of Achievement last year.

As a result of this discussion, it was suggested that Guidance Clinics be established in connection with every synagogue, under the direction of the Rabbi and a psychiatrist.

The next day was a most exciting one, spent at the Har Zion Temple. Here the women of the Germantown Jewish Center presented what they so aptly called, "A Panorama of Program." This was a

Capsule Program for the entire year and every presentation for every month of the year was projected in brief, scintillating episodes.

There were various discussion units that morning, and we naturally gravitated to the one on "Programs" because it was conducted by our own Sarah Klinghoffer. This was in the nature of a Clinic, and Program Chairman of Sisterhoods from all over the country described successful programs they had given or told of the problems they had to cope with. I was delighted with the opportunity to tell them about many of the programs which our Sisterhood had presented. We received a cross-section of opinions from these women, some of whom representing Sisterhoods with a membership of only 60, and others that were almost as large as ours. Mrs. Klinghoffer handled the discussion in a most skillful manner, and we all gained many workable ideas about program-planning.

Later that day, Mrs. Klinghoffer, as one of the committee judging a play-writing contest, made awards for the best plays submitted by women from many sisterhoods. Two Brooklyn women received Honorable Mention. That made us happy, and we were also proud of our Sarah, who acquitted herself admirably.

We were busy morning, noon and night, attending sessions. We tried desperately to be in several places at once at the workshop meetings dealing with Social Actions, Torah Fund, Youth Activities, Judaism in the Home, Program Planning, Leadership Training, to mention only a few—but each session was challenging and enlightening, and we felt that we had received added inspiration and a greater incentive to carry on our work. And when one of the speakers said, "Judaism is caught as well as taught"—we knew that we had indeed become imbued with the spirit and theme of the Convention.

At one of the sessions, discussion of financing of the *Outlook*, the Women's League publication, arose, and we were very proud of our own Lil Lowenfeld, the National Business Editor of the *Outlook*, who answered questions about this publication.

(Continued on page 21)

PAGING SISTERHOOD

(Continued from page 19)

mail their checks to Chairman Dorothy Gottlieb, 473 Crown Street, *at once*, so the campaign can more readily help the needy.

Israel Bonds

For *shalach mones* this Purim give your friends and members of your family Israel Bonds, an investment both financial and altruistic. New purchasers, says Chairman Anne Weisberg, will have their names inscribed in a Golden Book to be presented to Mrs. Chaim Weitzmann.

Leadership Courses

Brooklyn Division of Women's League announces a series of 5 lectures on Leadership to be given on five successive Thursdays, beginning January 29, from 12:45 to 2:45, the first two lectures to be held at Temple Petach Tikvah, Rochester and Lincoln Place, and the last three at our Center. Cost of entire series, \$4.00. Join the course and discover your potentialities of leadership. Sign up with Sarah Epstein, SL 6-7413.

Women in the News

Congratulations to Sarah Kushner, upon her election as a member of the Center Governing Board.

Calendar of Events

Thursday, January 29—First Leadership course in series. At Petach Tikvah, 12:45-2:45.

Monday, February 2 — Metropolitan Branch Women's League. Open Meeting at Jewish Museum, 12:45.

Thursday, February 5 — Second Leadership course in series. At Petach Tikvah, 12:45.

Monday, February 9 — UJA workers' Rally, Hotel Astor. Luncheon for \$365 donors, 10:30 A.M.

Monday, February 9—Sisterhood Executive Board meeting, 1:30 P.M.

Thursday, February 12—Third Leadership course in series. At our Center, 12:45-2:45.

Wednesday, Feb. 18—General Meeting. Jewish Music Month celebration. Gala program. Entire Choral Ensemble, Cantor Wm. Sauler, soloist. Chairman, Sarah Klinghoffer, 8:15 P.M.

Thursday, February 19—Fourth Leadership course in series. At our Center, 12:45-2:45.

Thursday, February 26—Fifth and last Leadership course in series, 12:45-2:45 P.M.

Wednesday, March 4—Torah Luncheon, 12:30. Dr. Max Arzt, speaker. "Shushan Showboat."

CONVENTION REPORT

(Continued from page 20)

The banquet on Wednesday night brought the Convention to a glorious finale. Again Mrs. Siner, who was unanimously re-elected President, presided—looking as fresh and as beautiful as she did at the opening session.

Dr. Simon Greenberg, Vice-Chancellor of the Seminary, was the guest speaker at the banquet, and he too flattered us with the comment: "It is a privilege to speak to you, but a greater joy to look at you." He used for his text, "The Revitalization of the Sabbath," a project which is very near and dear to the hearts of all of us affiliated with the League. His utterances were so prophetic and poetic, that we all felt resurgence of spirituality in listening to him.

After the banquet, at midnight, we

Monday, March 9—Sisterhood Executive Meeting.

Friday, March 20—Sisterhood, Friday Evening Services. Symposium. Oneg Shabbat. Watch for further details.

Monday, March 23—General Sisterhood meeting, 1:00 P.M. Detailed program will follow.

were called to order again to settle all unfinished business. Then came the time for farewells, and as we said goodbye to our friends from far-away places, we looked forward to meeting them again two years hence at the next convention.

Those few days we spent in Philadelphia, and the memory of the gracious hospitality of Sisterhood women of that city, will linger long in our minds and hearts. We all felt a sense of pride in being identified with the League, and in sharing the beauty of our heritage with these splendid women.

We realize the wisdom of our prophets when they said, "Come, let us counsel together. Through knowledge and understanding we shall find strength."

THE YOUNGER MEMBERSHIP

(Continued from page 17)

League members from temples throughout the city. Our Dramatic Group presented a sketch portraying the influence of YPL on all of our activities. Over a hundred guests from other temples enjoyed the program and participated in the social hour which followed.

On January 6th, Michael J. Rosenfeld, of our Executive Board spoke on "The Jew As Portrayed in Popular American Fiction." He offered the provocative thesis that Jewish fiction writers, having abandoned their roots in Jewish culture, are presenting distorted pictures of Jews in their works. A challenging question period followed.

On January 13th, students from three schools of the Jewish Theological Seminary described what the Seminary meant to them. On the 15th, more than 20 of our members attended the Seminary Dinner in honor of Maurice Bernhardt.

Talent Night was the feature on January 20th. The audience greatly enjoyed discovering so much ability among hitherto unsung members of our group.

Programs In Prospect

Tuesday, January 27th—"The Roosevelt Story." An interesting film presentation of the history of the past few decades as related to our late President.

Tuesday, February 3rd—Square Dancing with a professional caller.

Tuesday, February 10th—Our Lecture Series on "New Trends in Religion" gets under way with Rabbi Albert Goldman of Yonkers speaking on "Psychology and Judaism."

Tuesday, February 17th—Brotherhood Week Program.

Interest Groups

Bowling Group meets every Sunday at 2 P.M., at the Kings Bowling Alley.

Bridge Group meets Thursday evening, February 5th and 19th at 8 P.M.

Ice Skating Group meets every Wednesday at 8:30 P.M. at the Brooklyn Ice Palace.

Music Interest Group meets Thursday evening, January 29th and February 12th at 8:30 P.M.

Oneg Shabbat follows the late Friday evening services every week.

AN EXAMPLE FROM TOLEDO

(Continued from page 5)

Catholic Ursuline Convent of the Sacred Heart found themselves unintentionally competing for a 19-acre tract of land owned by the Owens-Illinois Glass Company. We needed the land for a new synagogue, school, offices and parking lot. The lesson in community betterment was begun by the company's officers, who did not wish to see the bitterness of competition injected into the relations between two religious groups.

Many students of the American scene represent large-scale industry as being a kind of absentee landlordism. Yet here we see a tremendously large organization which exhibited more than a passing concern for the state of the community in which its headquarters were located. Owens-Illinois refused to sell its land to one group to the exclusion of the other.

During the summer and autumn months of 1952 there were frequent amicable meetings for the purpose of working out a compromise. Mother Vincent de Paul and Mother Catherine represented the Ursuline Academy, and I represented B'nai Israel. This was not to be something negotiated by lawyers or business men. By this time a third contestant had appeared—the city had plans to condemn at least six of the nineteen acres for use as a playground.

Each group found itself making concessions, as time went on, in the interest of peace and harmony. The Ursuline Academy agreed that its needs for school buildings could be met by the acquisition of 11.7 acres of the rear portion of the grounds. The city agreed to accept one acre in view of the fact that there were other playground facilities in the neighborhood. B'nai Israel conceded that a little over six acres, fronting along the desired Kenwood Boulevard, would satisfy its needs.

Impressed by the friendly spirit and the evidence of good-will which pervaded the meetings between the two religious groups, Owens-Illinois drastically revised its selling price for the property. Instead of a figure slightly under sixty-thousand dollars, which the present market would justify, a figure of under twenty-five thousand dollars was quoted. The generous and friendly act, this gesture of good-will, was met by B'nai Israel by an

act as generous and friendly. Our President, Mr. Sidney Friedenthal, announced that the Board of Trustees, the officers, and the site committee had voted unanimously to pay the entire purchase-price and thus make a gift of the land required to the convent and the city.

All three parties to the transaction agreed that harmonious landscaping was to be a feature of their finished projects. Further, as a symbol of this harmony and friendship which characterized the negotiations (and which all hope to see implemented in future relations) there would be no fences dividing the properties one from another.

For many years we of B'nai Israel have been making plans for the much-needed new and enlarged center for our activities. For even longer, I have been hoping and working toward the end that Toledo would assume national leadership in interfaith cooperation in those areas of our democracy dealing in the relations between man and man. The quarter of a century of my ministry has been dedicated not only to teaching and preaching Conservative Judaism as I learned it at the Seminary but also to serving the entire community in which I live and to striving for better human relations in every field. It is towards this end that I have given so much time and effort to the improvement of labor-management relations in Toledo. I have served as chairman of Toledo's now famous Labor-Management-Citizens' (L.M.C.) committee ever since its first chairman, Michael V. DiSalle, left for Washington in 1951. We found in the L.M.C. that Labor-Management relations are human relations and Labor-Management problems can be best solved by the human approach. Interfaith relations are also human relations. To use the old cliché, harmony and unity can be achieved without uniformity. The acceptance of existing differences show us that oftentimes differences not only are not inimicable but complement each other. In this field also the human approach is the only approach which can conquer difficulties and misunderstandings.

A hundred years ago Ralph Waldo Emerson charged that "We think better than we do." On rare and heaven-sent

occasions we have the opportunity to show that we can approach the divine ideal and do as well as think. I thank God that my congregation has responded to such an opportunity and has thus justified my faith and my strivings.

British Jewish Community

(Continued from page 10)

Zionist life in the last two years, as in most other countries, has suffered some deterioration. British Jewry gave willingly of its young men during Israel's war of liberation—and gave handsomely of its money, too. But now its senses have been dulled by the drumming of appeal leaders, and cash-for-Israel targets are harder to hit. To get money today the magnetism of a grand dinner has to be augmented by the dynamism of a great speaker. "Dancing for Israel"—as one journal termed the charity balls—no longer draws the crowds.

British Jews, on the whole, are prosperous. The fragments of a depressed community still exist in the East End—but the sons and daughters of those colorful Jewish personalities who populated the area at the turn of the century have moved across London through the West End and on into the new suburbs of north and northwest London. They have acquired in their passage a great deal of London's textile and allied trades. The fur trade too contains a large number of Jews. But the enormous rise in the cost of living has reduced the rate of charity-giving.

Perhaps the greatest achievement of the past years—not yet fully appreciated—is the tightening of the bonds between British Jewry and Jews living in other countries of the Commonwealth.

The news from South Africa, not always of a pleasant nature, increased British Jewry's concern for their brothers there. Many Jews from this country have emigrated to Canada and thus cemented a relationship that was always close.

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WHY THE TARACONER ARE MY ENEMIES

(Continued from page 6)

"Members of the 'Independent' Taracans."

"What a shame! You've been fooled!"

"What do you mean?"

"They're not Taracans at all."

"What then are they?"

"Oh, just a few charlatans who broke off from our society and set up for themselves. That's what they are!"

Gloomily, I asked them, "Who are you?"

"We? We are true Taracans, the 'United Brotherhood of Taracan,' the most powerful organization in New York."

I began to offer excuses, but they were of little help. The committee declared, brusquely and pointedly, that since I had written for the "Independent Taracans" who were obviously the open enemies of the true Taracans, represented only by the "United Brotherhood of Taracans," it would be taken to mean that I exposed myself as an enemy of the Taracans, something they would advise me against. I must bear in mind that the "United Brotherhood of Taracan" are people who remember a favor, but never forget an injury. And I, as something of a public figure, must not under any circumstance offend such a powerful organization.

The committee actually terrified me. I promised to write for their journal and I kept my second promise, too.

A few days later a third committee called on me.

"Taracans?" I asked, frightened.

"Yes," the committee answered. "We are Taracans."

"What would you like?"

"Since we are about to celebrate our fifth anniversary, we want to print a journal and would like your name to appear among our contributors."

"Who are you?" I began to shout.

"What do you mean who we are?"

The committee looked at me as at a savage. "We are Taracans."

"Which ones?"

"The true, the genuine, the well-known, famous, historical Taracans known as 'The Federated Taracans of New York.'"

When I told the committee about the other two organizations, these representatives of "The Federated Taracans of New York" laughed me to scorn and assured me I had been imposed upon. They were the only genuine organization of Taracans and if I really wished to seal the bond of friendship with the natives of Taracan I had better write for their journal alone and see to it that I wrote something worth while . . .

Well, as the saying goes, if you are in a hole you must get out of it as well as you can. I became a contributor also to the anniversary journal of "The Federated Taracans of New York."

In a few days a fourth committee came on the scene — again Taracans! The "Taracan Young Men."

All right. An article for them.

Obviously, you cannot satisfy everyone in the world. The natives of Taracan, all Taracans, without exception, are now enemies of mine.

Plans are being made for the observance of the Inter-Faith Day and Music Week which come during the coming months. These events will be celebrated by appropriate assemblies.

JEWISH MUSIC FESTIVAL

In Celebration of

JEWISH MUSIC MONTH

Thursday, February 26, 8:30 P.M.

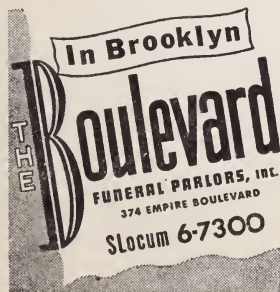
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The Brooklyn Jewish Center Review

February, 1953

"THE GREATEST BEQUEST TO ISRAEL"

The Remarkable Story of the United Synagogue
On Its 40th Anniversary

By RABBI HERBERT PARZEN

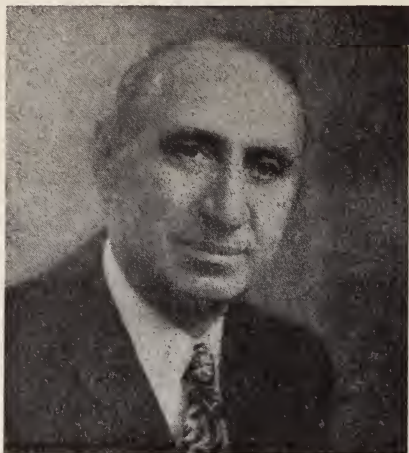
THE HIDDEN DIMENSION OF ANTI-SEMITISM

By DR. BENJAMIN KREITMAN

IN THIS ISSUE

*Complete Record of All Activities
of The Brooklyn Jewish Center
For 1952, and an Account of Ten
Years Progress*

THE PASSING OF JOSEPH GOLDBERG



ON THE Sabbath day of February 14, Joseph Goldberg, the Administrative Director of the Brooklyn Jewish Center, passed away after a long illness. He was sixty years old.

Goldberg's ideal in life was Judaism in all its high aspects, and the most practical way to further this ideal he found in the development, the preservation and the improvement of the Center. To this end he dedicated his mature life, and to the enormous and taxing effort this involved, he gave all of his strength.

One of his last efforts is recorded on the next page, the editorial page of the *Review*. It is an editorial in tribute to Dr. Israel H. Levinthal, the Rabbi of the Center, on his sixty-fifth birthday. Goldberg wrote it on his sickbed in Florida, where he went recently in the hope of recovery. And from his sickbed in his home in Brooklyn, when he returned a week before he left us, he sent some revisions to improve this editorial, so that his tribute would better reflect his admiration of Dr. Levinthal and his love for the Center.

So it was during all the thirty odd years of his association with this institution. His aim was to collaborate with his colleagues in the most effective way to make the Center the embodiment of Jewish ideals and an agency of service to the community, both in the Center's own neighborhood and beyond. He was always eager to add a new activity to the Center, and when it was established he fought with all his gentle tenacity and tact to keep it. During the depths of the depression, when other institutions were trimming away their services, Goldberg tried to increase the activities at the Center, and succeeded so well that the Brooklyn Jewish Center gained vastly in strength and prestige and became an envied model for other organizations throughout the United States.

In the great legacy of unselfish service that Joseph Goldberg left to the Center, perhaps the outstanding element in it was a principle that he so often stated to his intimates: "I believe in always going forward, never backward."

Joseph Goldberg came to the Center thirty-three years ago, when it was being organized. He was a young veteran of the first world war. Before he left for overseas, he had already given himself wholeheartedly to many Jewish causes, including his revered cause of Zionism. When he came home he decided that it was time to enter some profitable business and join the company of those whom he saw progress towards a tidy competence. But then he was influenced to look into a new development that was taking place in Brooklyn, a new idea of communal service called the Synagogue Center, where the worship of the Jewish faith was to be fused with Jewish culture and recreational activities.

Captivated by this movement, Goldberg met Dr. Levinthal, then a young rabbi called to be the spiritual leader of the prospective institution. From that moment Goldberg abandoned his dutiful plans of self-interest and gave himself over to the establishment and growth of the Brooklyn Jewish Center.

Few men in the service of communal effort received such unstinted praise as Goldberg. For what he did with so much heart and wisdom he gained both the respect and affection of all who knew him, and more so of all who worked with him.

Joseph Goldberg, the man who always wanted to go forward, has now himself gone forward. And his memory will be honored best by the continued advance and greater growth of the institution to which he gave his years, and which he loved so well.

—LOUIS J. GRIBETZ,
for the Editorial Board of the *Review*.

BROOKLYN JEWISH CENTER REVIEW

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FEBRUARY 1953 — ADAR 5713

No. 25

The Hidden Dimension of Anti-Semitism

ON SUNDAY, March 1st, the fourteenth day of Adar, we will celebrate the joyous festival of Purim, the Day of Lots; highlighting it will be the reading of the Megillah of Esther in the Synagogue and in the home. Through this celebration, Jews of all free lands will relive its deliverance from the hands of Haman and take renewed faith in its ability to outlive the Hamans of other times.

The words of Haman to King Ahasuerus quoted in the Megillah is the classic summation of the accusations hurled against the Jew down through the ages: "There is a certain people, scattered abroad and dispersed among the peoples in all the provinces of your kingdom; their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them." The Modern Hamans of the Nazi or Communist schools of thought have not discovered any different or novel reasons for their hatred and persecution of the Jews. Theirs is just a repetition of Haman's reasons, albeit in modern guise: the Jew is different and attracts attention, he is a cosmopolite and disloyal, parasitic and an irritant in the body politic.

Both Jews and non-Jews have been deceived into believing, doubtless because of centuries of repetition, that these are the true reasons and possibly the root causes of anti-Semitism; remove the differences—religious and cultural—between the Jew and his neighbors, they argue, have him demonstrate at every possible opportunity his loyalty, emphasize his great contributions to the State and to the welfare of its people, then in a great

measure the intensity of this hatred will be lessened.

These reasons for hatred of the Jew are

JUDGE GREENBERG'S 10 YEARS' DEVOTED SERVICE

AFTER serving ten years as the president of our Brooklyn Jewish Center, Judge Emanuel Greenberg now relinquishes this high office to his successor, Dr. Moses Spatt. The *Review* expresses the sentiments of the entire Center membership when it says to Judge Greenberg that the Center will ever remain indebted to him for the devoted, faithful and able service he has rendered to our institution in all these years. He has maintained throughout his entire administration the high standards of leadership which we have enjoyed in all the years of our institution's existence. His friendliness, his tact, his good judgment in dealing with the many problems that faced our Center, have won for him the esteem and admiration of all men and

but transparent rationalizations, as we have so tragically discovered during the Nazi regime, and now in Soviet Russia.

The Sages of the Talmud, however, in
(Continued on page 10)

women of our Center family. We know that though he no longer is the president, he will continue to serve us with all his heart, and that he will always be at the side of our new president, ready and willing to help him in every possible way.

In welcoming his successor, Dr. Moses Spatt, who has already rendered so much valuable service to our Center, we extend to him our heartiest congratulations and good wishes. We are confident that he too will carry on the fine traditions of lofty leadership with which our Center has always been blessed, and which won for our institution the recognition of leaders in Jewish religious life throughout the land.

—DR. ISRAEL H. LEVINTHAL.

RABBI LEVINTHAL AT SIXTY-FIVE

ON FEBRUARY 12 Dr. Israel H. Levinthal attained the age of sixty-five. In offering our congratulations on the reaching of this milestone in his life we extend to him best wishes for continued health and happiness.

Our distinguished rabbi occupies a unique place in our religious Jewish life as the master preacher and the skilled interpreter of the Midrash. His typical style of preaching has developed many followers among his colleagues in the profession. As a Visiting Professor in Homiletics at the Jewish Theological Seminary during the past few years he had the

opportunity to acquaint our future rabbis with his idea of a modern sermon rooted in Jewish tradition and the teachings of the old masters.

We of the Brooklyn Jewish Center who have had the good fortune to be closely associated with our beloved and respected spiritual leader have learned to worship and admire him also for his humaneness, his humbleness and his saintliness.

On this occasion we wish for him many more years of fruitful services to our religion and to our people.

—JOSEPH GOLDBERG,
for the Editorial Board.

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Emanuel Greenberg, Pres. Dr. Moses Spatt, 1st Vice-Pres.

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Benjamin Kreitman, D.H.L., Associate Rabbi

Joseph Goldberg, Administrative Director

Frank Schaeffer, Treas. Harry Blickstein, Secy.

Mordecai H. Lewittes, Assoc. Rabbi, Hebrew Schools

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"JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

An Intimate Chat Between Rabbi and Reader

The Center's Record of Fine Progress

ANNUAL meetings of institutions or congregations are usually of routine character. That could not be said of the last annual meeting of our Brooklyn Jewish Center which took place on January 29th. Seldom have I seen such eager attention as marked the faces of the men and women who filled our large auditorium to capacity. They listened raptly to the report and message of the president, Judge Greenberg, to the other reports presented and to the induction address of the new president, Dr. Spatt. They seemed to feel the joy of our institution's accomplishments, the pride in the fact that after 34 years existence it still possesses the spirit of youth in its enthusiasm to maintain its high prestige in the life of American Jewry.

In my brief address to the members, I pointed to the fact that in the case of the average congregation throughout the land one can notice a characteristic cycle—they all start their existence with enthusiasm and with great hopes; they continue to grow for a number of years, and then the growth stops; the glow of enthusiasm disappears, and they either start on a road of decline or, at best, remain in a stagnant condition.

What is unique about our Center is the fact that we have retained the fire of enthusiasm. We have not been content with past accomplishments alone; we have always aspired—and do aspire now—to greater achievements. We always seemed to hear God's voice speaking to us as the Rabbis say, He spoke to Jacob when the patriarch saw the vision of the ladder that reached unto heaven: "If thou wilt ascend thou wilt never go downwards!" To us it is a continuous ascent on the heavenly ladder of service to our faith and our people."

The members were most appreciative of the service rendered by our lay leaders. But they realized, too, that leaders are

helpless in their tasks without the complete cooperation of the individual members. Leaders must have an army to lead, an army ready to follow. And as these men and women sat enthralled at the record of accomplishments in the past years, one could sense and feel the determination of everyone present to dedicate himself anew to the glorious work which our Center has yet to do.

I sincerely hope that this feeling will animate all our members—those who

were not privileged to be with us at the Annual Meeting as well as those who were. Our new president, Dr. Spatt, and his fellow officers have a heavy task before them. They have many plans which they desire to carry to fulfillment and which will enlarge our sphere of usefulness; they are ready and willing to work. All that they ask is the fullest interest and cooperation of the membership. Having that, they know—they are confident—that they will succeed to make our beloved institution a tower of strength and a source of blessedness to Jewish life in our community and throughout the land.

Israel H. Peruthal

TOURING IN ISRAEL

BBETTER facilities and lower prices are being offered to tourists visiting Israel during 1953. With the recently introduced reduction of the official tourist rate of exchange (from \$1.40 to \$1.00 per pound) and the stabilization of hotel rates until October 1953, the cost of traveling in Israel will compare favorably with that in European countries. Moreover, the introduction of tourist rates for flights between Europe and Israel, beginning April 1, 1953, will further reduce the over-all expense of a trip to the Holy Land. With these new rates, an air trip from New York to Israel and back, including a fully paid two weeks sojourn in Israel, will become available for about \$1,000.

For the first time, visitors to Israel will be able to tour the country in modern, air-conditioned sight-seeing buses. A one-day tour covering 125 miles will cost \$4 to \$5.

Additional privileges for tourists are offered through the "STI" (Service for Tourists in Israel) program which provides for discounts and other concessions

for the tourist who purchases "STI" letters of credit. They serve both as currency and ration coupons, giving their holder the following benefits.

- (1) Preferred treatment in booking reservations in the better-class hotels.
- (2) Non-austerity meals, which are otherwise unobtainable in Israel.
- (3) 15% reduction on purchases of gifts, souvenirs and many other items.
- (4) Preferred treatment when booking seats in sight-seeing buses.

The all-inclusive cost of a two-week vacation in Israel should amount to \$200 to \$250. A one-week visit would come to about \$140.

The shortages in first class accommodations have been alleviated, though there is still plenty of scope for investment in new hotels. There are, at present, 1,500 rooms available in 49 first class hotels. An additional 14 hotels with 1,000 rooms are under construction so that, by the end of this year, there will be a total of 2,500 first class hotel rooms. This will still leave some congestion during the height of the travel seasons in spring and fall, according to estimates based on the experience of last year, when some 36,000 tourists (not including transit travelers and one-day visitors) came to Israel.

Israel is serviced by a great number of shipping and air lines throughout the year. These have proved adequate to

(Continued on page 10)

"JOURNEY INTO TRAGEDY"

Because this issue of the REVIEW is devoted mainly to a record of the Brooklyn Jewish Center's activities of 1952, the concluding part of "Journey Into Tragedy," has been postponed until next month.

"THE GREATEST BEQUEST TO ISRAEL"

By RABBI HERBERT PARZEN

AS THE wise and imaginative Professor Solomon Schechter surveyed the Jewish community in this country, immediately after he assumed the presidency of the Seminary, in 1902, he quickly concluded that religious conservatism can only make a proper impress on Jewish life by organizing its resources. He realized that a religious, like any social, movement, without organization, is inconceivable. Consequently, he proceeded to persuade his collaborators that wisdom and practical need require the official and formal unification of the forces rallied about the Seminary. By 1909, the persuasion process was complete.

Dr. Cyrus Adler, who eventually served as president of the Seminary as well as of the United Synagogue, is authority for this statement: "He (Dr. Schechter) had discussed this union with his friends for a long time. Some of them, I among the number, had doubts as to the wisdom or feasibility of the undertaking. When, in 1909, I finally wrote him of my agreement with his views, he replied, referring to the proposed organization: 'This will be the greatest bequest that I shall leave to American Israel.'"

In the meantime the Alumni Association of the Seminary exerted their influence in favor of organization. Their determined support finally induced Dr. Schechter to issue an official call for a conference to establish a union of the traditional congregations on this continent.

On February 23, 1913, the organizational meeting took place in the old Seminary building. Twenty-two congregations responded to the call. A small group of men, scholars, rabbis and laymen, decided to organize, inspired fully by the Biblical counsel. "And though thy beginning is small yet thy end should greatly increase." Thus the United Synagogue was born.

Two quotations from the preamble of the Constitution must be recorded because of their relevance and import:

The United Synagogue celebrates its fortieth anniversary this month, and the following article outlines the remarkable history of this movement. Rabbi Parzen is the Director of Programs for the United Synagogue and Editor of its "Review."

"Recognizing the need of an organized movement for advancing the cause of Judaism in America and maintaining Jewish tradition in its historical continuity, we hereby establish the United Synagogue of America, with the following ends in view:

"It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism and in sympathy with the purposes outlined above."

In his first annual report as president of the United Synagogue, Dr. Adler expressed this opinion: "I have not the slightest doubt but that in the course of ten or twenty years, at most, the ideas which lie at the basis of our movement will be the most prevalent among the Jews of America and that this institution, if it is well and properly managed, can become the most influential of all our organizations for the development of Judaism on the American continent."

Four decades have passed. While celebrating the fortieth anniversary of its founding the pertinent question may be asked, has the United Synagogue fulfilled the hopes of its founders? Hardly. Human hopes seldom mature fully. Moreover, a hope realized creates newly envisioned dreams. But it is important to recognize that it is on the right road,



Dr. Solomon Schechter

that despite all the difficulties that confronted it, it has won a distinctive and unrivalled position in the community.

Forty years is a brief span even in the history of American Jewry. Yet during this period we have become the most significant religious movement in modern times dedicated to conserve and to enhance the Jewish tradition—in spite of the psychological, intellectual and social obstacles that beset and entangled our career—a task essential for the welfare of Jewry as for America.

The handicaps were both internal and external. On one side we were faced by Reform Judaism, triumphant in the community because of its sweeping solutions of Jewish problems by surrendering to the prevailing social climate and because of its minimal program of Jewish living. On the other, we met with the complacent doldrums of the east-European ghetto, unwilling and unable to consider the American environment and trying to perpetuate local customs and habits under the guise of tradition. We, therefore, had to oppose Reform by teaching the totality of Judaism, by insisting that Jewish tradition is authoritative and binding and by proposing a maximal program of Jewish living. We had to teach, simultaneously, that the English sermon, decorum at religious worship, methodic instruction in our Hebrew schools and secular education are not anti-traditional. It is not so very long ago that these were

controversial issues of the first rank. The Conservative movement, whether our friends on either side admit it or not, is responsible for the change of heart and attitude in both opposing camps towards the Jewish tradition.

The external pressures and challenges are of course ever present. They are serious; they must be met or Jewish life in America is doomed. And they must be faced. They refuse to be ignored. Ignoring themselves nothing; they simply overwhelm. Nor is surrender the answer. We propose to adjust and to adapt them to our needs; we seek to interpret Judaism so that a functional harmony shall prevail. We refuse to accept every fad or fashion in modern thought. What is vital and permanent, we believe, Judaism can absorb; what is inimical and temporal we cast aside.

Because of this approach and despite the inherent difficulties the progress of our Movement has been phenomenal. Today we have 425 congregations in every section of the United States and Canada, with one mutual goal—to create a vital, religious and cultural Jewish community. We have associated with us the National Women's League with over 500 sisterhoods striving successfully to endow the Jewish home with spiritual color and religious beauty, and to make the Synagogue significant in Jewish family living; the National Federation of Men's Clubs with 150 groups, training Jewish men to understand Jewish responsibility with proper perspective; the Young People's League, an ardent body of young men and women dedicated to make the Synagogue central in their lives and in that of the community; United Synagogue Youth, an association of teenagers, a little over a year young but already a dynamic force in our religious life; the Cantors Assembly, a body of learned, disciplined and well trained men in whose hands the dignity of the *sheliakh tzibbur* is assured; the Synagogue Administrators, earnestly seeking to help our congregations to manage their affairs effectively; and the Educators Assembly, a union of Jewish educators with a religious philosophy, ready and eager to help our congregational school systems attain their goals of educating our youth in Judaism. There are, too, departments and commissions established to aid our congregations to become

significant spiritual agencies in the Jewish community and in our country.

The story of this development needs to be told in every community and the fortieth anniversary of this movement is a good time to tell it. The Executive Council of the United Synagogue called on congregations affiliated with the United Synagogue to celebrate the occasion festively, and with dignity, and our congregations responded: the Sabbath Services of February 20-21, will be dedicated to educating our people in the ideals and purposes of the Conservative Movement. A noteworthy message by Mr. Maxwell Abbell, our president, will be read from the pulpits of our synagogues. Many Conservative congregations will hold special commemorative services on Sunday evening, February 22, followed by congregational dinners. A suggested program for these events was distributed by the national office. The Anniversary Kit helped every organization in our synagogues to celebrate this event memorably.

As a matter of fact the anniversary merited a celebration not only by Conservative synagogues, but by the entire Jewish community. For it represented truly a *Simkha Shel Mitzvah* for all, a joyous experience engendered by dedication to sacred tasks.

We believe that Conservative Judaism has influenced beneficently every segment of the community, has helped to shape its vital and creative forces in this way:

§Conservative Judaism seeks to conserve and to enhance the Jewish Tradition as historically conceived, acknowledging the authority of Torah.

§Conservative Judaism has stimulated and developed Jewish education in all its aspects in order to transmit and to enrich our historic heritage.

§Conservative Judaism, from the very beginning, has emphasized the inherent kinship of K'lal Yisrael, the peoplehood of Israel, and has pleaded without success the cause of Zion Restored.

§Conservative Judaism has served as the conciliatory force in the Jewish community.

§Conservative Judaism has embraced and sanctified every creative aspect of Jewish life.

§Conservative Judaism is seeking to harmonize the Jewish heritage with American democracy, without surrender-

ing the historical continuity of the Jewish Tradition.

§Conservative Judaism has found its organizational expression in the United Synagogue, the Rabbinical Assembly, and the Jewish Theological Seminary, and their constituent organizations.

In the realization of these overall objectives, the United Synagogue is presently embarked upon three major enterprises:

§Its National Sabbath Observance Effort, which aims to bring back the glories of the Sabbath into modern Jewish living.

§Its Israel Relations Project—to establish a cultural center in Israel; to assist in the building of synagogues; and to create instruments for intercultural exchange.

§Its National Leadership Program—to foster and develop new lay leadership for the Synagogue and to assure the Synagogue its proper place in the Jewish community.

Behind these accomplishments stand men, men of faith and vision, who labored with utmost devotion and wisdom to make the content of Judaism emotionally and spiritually and intellectually satisfying, and to build institutions embodying that spirit and soul and mind. Solomon Schechter and Cyrus Adler, Louis Ginzberg and Israel Friedlaender, Alexander Marx and Mordecai M. Kaplan, and a host of the early pioneering Conservative rabbis were inspired personalities. Though they disagreed on questions of theology and in methods to preserve the Jewish Tradition and to enhance it on this continent, they were united in their faithful determination and devotion to conserve that tradition and to assure its future in the New World. They worked, each in his own field and in accordance with his own talent, to plant the seeds of Jewish learning here, to develop a program of Jewish education for the youth, to persuade American Jews to learn to live maximal Jewish lives on the American scene, to interpret Judaism and Americanism so as to make clear their essential and inherent harmony, and to consider fellow-Jews wherever domiciled as brethren, as comprising one peoplehood. In sum, these teachers and scholars and their disciples created for us the instruments that make possible the development of Judaism as an evolving religious civilization. We alone can make it probable, positive.

1952 REPORT ON THE CENTER

Delivered at the Annual Meeting Held on January 29, 1953

By EMANUEL GREENBERG, President

ON JANUARY 28, 1943, ten years ago almost to the day, I was honored by the membership of the Brooklyn Jewish Center with the election to the Presidency of this institution, succeeding Mr. Joseph M. Schwartz, of blessed memory. Now that I am about to relinquish this leadership, it is well that we pause to review what has transpired during this period, its impact on the Center and the progress we have made.

In doing this I am not activated by a spirit of vain glory. I am impelled by the desire to make a self-searching analysis of our accomplishments in order to determine whether the Center has lived up to its tradition and the ideals of those who conceived and planned that unique institution in American Jewish life—the Synagogue Center.

We have always stressed that all activities evolve around the synagogue; not a synagogue that functions one day a week, but which serves day in and day out, throughout the year, to inculcate the spirit of our faith among the members of the community. From the day this edifice was completed, December 31, 1922, and before that, while the building was in process of construction, we tried to implant in our people that spirit of love for Judaism and all that it means. The ideals to which this institution was dedicated were faithfully fulfilled, and to these ideals we pledge ourselves anew.

Civilian Defense — World War II

Ten years ago our country was involved in a bloody and a global conflict known to history as World War II. We and our allies were arrayed against the forces of tyranny that threatened to destroy our democratic way of life and the precious liberties to which we had become accustomed. The outcome of the struggle was as yet uncertain, although we had every reason to believe that we would ultimately triumph. We had to gear ourselves to a war psychology and to be prepared for any and all sacrifices—in blood, sweat and tears, if necessary—

to bring about the successful termination of the world conflagration.

Hundreds of our sons and daughters were found on every battlefield, in Europe, in the Far East and in the Middle East. Many of our boys made the supreme sacrifice and their names were inscribed on a special Memorial Tablet erected in our Synagogue so that they might forever be remembered by us for blessing.

Here at home our Civilian Defense Department enlisted the cooperation of hundreds of men and women in the community who gave of their time and energy to help the war effort.

We lived to see the victorious end of the conflict, the return of our loved ones and their gradual readjustment to civilian life. Little did we realize then that within but a few years we would again be in the throes of conflict, a "cold war," a war that saps the vitality of every nation and gives them no opportunity to settle back to normal, peaceful living. We now realize that the defeat of Hitler, Mussolini and Hirohito was not enough. Mankind is now disturbed by another menace—the menace of the men in the Kremlin and their poisonous Communist propaganda. The lust for world domination has not ended. History holds no lesson for Stalin and those around him.

Once again our men are donning their uniforms. Once again we scan with trembling fear the lists of casualties in far-off Korea and wonder what the future has in store for us.

Despite the feverish preparations for defense and the billions spent on weapons of destruction and annihilation, we cling to the vision of our prophets and prayerfully hope that we may realize the dream of a world where justice and peace shall prevail.

Establishment of the State of Israel

During the period under review we witnessed a miracle of the ages—the rebirth of our ancient Jewish homeland, the establishment of the State of Israel.

Our institution has, from its very in-

ception, supported wholeheartedly the Zionist cause and given moral and financial aid to make its realization possible. Our responsibility towards the infant state, however, does not end there. Israel will continue to be in need of our help in the political as well as economic fields. Surrounded as the state is by six enemy Arab countries, whose leaders are openly agitating for "a second round," a war of revenge, it makes the future existence of Israel one that must be the concern of all of us. We cannot abandon Israel to the mercy of the Arab chauvenists but must use the power and influence of American Jewry to bring about the peaceful relationship between the Jews and their Arab neighbors. We must at the same time do whatever is in our power to make the new State economically strong and self-supporting. Far from having completed our task, we shall have to go on with our help until such time as our aid and assistance are no longer required.

Hebrew Educational Activities

Since the Jewish education of our children has been our chief concern, you will be interested in the comparative figures of the registration in our Hebrew Educational Department during the past ten years. The attendance of children at the various schools in 1942 and 1952 were as follows:

	1942	1952
Afternoon Hebrew School	117	372
Religious Sunday School and High School Department	170	249
Center Academy	120	125
	407	746

Such an increase in registration naturally provides many problems, primarily the problem of space to accommodate the larger enrollment.

This brought about the decision to initiate a fund-raising campaign to erect an Educational Institute that would house all our schools and provide other much-needed facilities. The campaign

goal was \$250,000, although we soon realized that with continually mounting costs the ultimate required figure would be close to \$600,000, or even \$700,000.

Despite a great deal of effort in this campaign, the response was disappointing. In the meantime we faced world-shattering events. There were lives to be saved—the remnants of our brothers who miraculously escaped the bestiality of the Nazis. We felt that we ought to divert every effort, every dollar that could be raised, to the more immediate and urgent task that confronted our people. Time and time again we deferred our own campaigns for the Educational Institute and gave way to the life-saving work of the United Jewish Appeal.

We did, however, purchase four buildings on Lincoln Place, to the rear of the Center, and remodeled three of these houses for use as class-rooms to relieve part of the congestion. The fourth building will also be remodeled as soon as it becomes available. It is not the ideal solution to the problem, only a stop gap, but it is the best under the present circumstances. It is my hope that further improvements will be made in the near future so that our schools may have adequate facilities.

Membership Growth

Ten years ago the membership of the Center numbered 1014 (733 married and 281 single). In the decade that followed we witnessed an almost continuous increase. This extraordinary growth brought about the suggestion that we place a limitation on the number of members to be enrolled. Most of us, however, felt that we had no moral right to deny the privilege of membership to anyone who was eligible to join a religious and cultural Jewish institution. In the last few years we witnessed a reduction in the size of our membership, which was not entirely unexpected and which I foresaw and mentioned in my annual reports dealing with this subject. The lack of new apartments in our immediate community and the tendency to move to Long Island and other neighborhoods had their effect on the membership of the institution. As of December 31st, 1952, the Center numbered 2,125 members (1,391 married and 734 single). This is still a considerable increase over

1942. I feel, however, that a concerted effort should be made by the incoming administration to reduce the number of resignations and increase the enrollments. We still have a sizable community to draw from and it is the duty of every member to enroll his friends and neighbors.

Financial Progress

The campaign to liquidate our first mortgage, came to a successful conclusion during my first year in office when we raised the balance then due on the mortgage. The next task was to reduce the indebtedness to the banks. This was accomplished during the following year. After twenty-five years of financial struggle we finally achieved our aim of a debt-free institution. This was real cause for rejoicing, but because of the war the combined celebration of the clearing of our debts and the twenty-fifth anniversary of the founding of the Center was deferred to a more opportune time. At the conclusion of the war, a three-day celebration was arranged, beginning with a special Late Friday evening service, continuing at the Sabbath morning service and culminating in a memorable dinner on April 17, 1946, attended by 1,176 members. The Jubilee Book, containing the history of the institution and relevant articles, was issued on that occasion and it is a most inspiring publication.

Building Improvements

As a result of the elimination of interest payments on debts, the larger income from membership dues and increased income from other departments the financial condition of the Center thereupon showed marked progress.

We managed to accumulate a reserve fund to be used for building improvements or extraordinary needs. Badly needed repairs and improvements, deferred through lack of funds and because of the war, were then approved by the Board of Trustees and our facilities were expanded and put into excellent condition. We expanded our activities and initiated new ones. The problem of air-conditioning the building was discussed over a period of years, and finally decided that in these days, air-conditioning is no longer a luxury but a necessary

improvement. Last year we awarded the contract for the installation of air-conditioning in the auditorium, lounge and dining room. The installation was completed in time for the High Holy Days and it provided real comfort for the worshippers attending our overflow service. We have used the air-conditioning units ever since, whenever it was felt necessary, but its real usefulness will be realized during the warm and hot weather.

We have recently exercised our option and awarded the contract for the air-conditioning of other portions of the building, namely the synagogue, prayer room and both social rooms. This work is now under way and should be completed in the spring of this year.

Another urgent improvement in the building will be the replacement of the stained glass windows. The condition of these windows is such that it is imperative that new frames be ordered and installed as soon as possible. That work should begin within the next few months.

Cultural Activities

For years we felt that our musical activities were far from satisfactory. With the engagement of a music director we sponsored the organization of the Brooklyn Jewish Center Choral Ensemble, consisting of sixty male and female voices. Their performances were enjoyed at membership social meetings, Sisterhood and Young Folks League functions, at Late Friday services and other occasions. Last year we inaugurated the "Jewish Music Festival," an evening devoted to Jewish music, with the participation of the Center Choral Ensemble, our Cantor and other soloists under the leadership of Mr. Sholom Secunda, our Music Director. The success of the first venture was so great that the Social Committee is now planning to make this an annual event. Heretofore we engaged a choir only for the High Holy Days. Several years ago we organized a Choral Group that has become part of our services every Sabbath morning and on all Holidays. These important improvements helped considerably to make the services in our Synagogue more beautiful and inspiring.

We were also enabled to expand our cultural activities, particularly in the Jewish field. It is a known fact that a Jewish educational program cannot be

maintained successfully without deficits. The Center was called upon to underwrite these costs and so our schools have functioned uninterruptedly without financial worry.

Balancing the Budget

We are now entering a new cycle in the institution's finances. The income from membership dues, which is the largest single item of revenue, has begun to decline. Similarly, the receipts from other sources are continually decreasing. Salaries and maintenance expenses, however, are continually mounting. For the first time in years we are faced with a substantial deficit in operations.

In my last year's Annual Report I stressed in detail the conclusions arrived at by a Special Committee on Finance, which was headed by Mr. David Spiegel. The committee was charged with the task of making a survey of the finances of the Center and to recommend means of balancing the budget. I shall not repeat the conclusions of this committee except to state that it considered the following suggestions as means to reduce the anticipated deficits: (a) an increase in membership dues and, (b) the curtailment of some of our activities.

Both of these suggestions were turned down as impractical and inadvisable. The committee, instead, felt that a concerted effort should be made to increase the income to meet the expenses of the Center. One of its recommendations was to conduct an energetic campaign to enlarge the number of sustaining members. These members, as you may know, voluntarily agree to pay a higher rate of membership dues, namely \$100 or more for married members and \$50 or more for single members. In this way, it was felt, those blessed with larger incomes would contribute a larger amount than the minimum dues in order to help maintain the institution. The campaign met with some success but it did not bring the desired results. Additional sources of income will have to be devised to balance the budget in the years to come, and that matter is under study and consideration at the present time.

General Activities

I feel that it would be imposing on your good nature were I to stress in greater detail the progress made in every

department functioning in the Center. Merely for the record, therefore, I shall refer briefly to some of our activities.

1. Religious Department

Services on the Sabbath and Holidays, as well as daily, have been very well attended. Our Late Friday Night Services have been embellished with our Center Choral Group and Choral Ensemble of about 70 male and female voices. They were beautiful and attracted large congregations.

The Junior Congregation conducted its services in the Prayer Room on Saturdays and holidays, and a Children's Congregation, organized a few years ago for boys and girls under ten years of age, has been functioning and growing in popularity.

2. Educational Activities

I have already mentioned the progress made by our various schools catering to the needs of our children.

The Institute of Jewish Studies for Adults has a twenty-year history, during which it provided Jewish knowledge to thousands of men and women attending the various courses in Jewish history, Bible, Religion, Talmud and the Hebrew language.

The library is well equipped with thousands of volumes in Hebrew, English and Yiddish. During "Book Month" the committee arranged a special evening devoted to the Jewish book, coupled with an exhibit at which were displayed a number of rare and interesting volumes of Jewish interest.

Our publications include the weekly *Bulletin* of the Center, the Annual Center Diary and the Brooklyn Jewish Center REVIEW, which has become the best known publication of its kind in the United States. The REVIEW is much in demand by communal leaders throughout the country who read it both for the enjoyment of its interesting articles and stories and to acquaint themselves with the activities of our Center, which are frequently used as models for other institutions. This March the REVIEW will reach its twentieth anniversary. We are very proud of its fine record.

The Forum of the Center was one of the first activities inaugurated by our institution. During these many years it has created for itself a reputation as one of the outstanding platforms for the discussion of general and Jewish subjects

by leading men and women in public life.

3. Promoting Sociability

Our monthly social gatherings have been of real value in helping to acquaint the members with one another and to bring them together for an evening of entertainment and sociability.

4. Physical Education Department

The popularity of the Physical Education Department is attested by the fact that the attendance during the past year was 33,485 men, women and children.

5. Auxiliary Groups

If time permitted it would be most interesting to include a detailed report of the many activities conducted by our Sisterhood, which is headed by Mrs. Frank Schaeffer. It is doing splendid work, deserving of our sincere thanks.

Equally successful were the activities of the Young Folks League and the Mr. and Mrs. Club (formerly the Young Married Group), the Junior League and the Junior Clubs sponsored by the Center for children of all ages. All these groups pursue a cultural, special and recreational program.

Community Activities

During the year, the Center participated in various campaigns to assist worthy Jewish and non-Jewish causes. The four outstanding campaigns were:

The United Jewish Appeal, for which we raised close to \$1,200,000 contributed, by some 1,671 individuals.

The Federation of Jewish Philanthropies, which thus far has netted about \$350,000.

Through our efforts we have sold upwards of \$100,000 worth of Israeli Bonds.

The campaign on behalf of the Jewish Theological Seminary netted the sum of \$30,000.

In Gratitude

Throughout my administration I had the good fortune to receive loyal cooperation from all my co-workers, who helped me carry the responsibility of leadership. I am greatly indebted to all of them. My first thanks go to my fellow-officers, Dr. Moses Spatt, First Vice-President, Maurice Bernhardt, Second Vice-President, Frank Schaeffer, Treasurer, and Harry Blickstein, Secretary.

I am equally grateful for the help

given to me and to the institution by the members of the Board of Trustees and the Governing Board, the Chairmen and members of all the Committees, as well as the officers and members of our Sisterhood, and all the other clubs and groups in our Center.

By coincidence, today marks the 65th birthday, according to the Hebrew calendar, of our esteemed and beloved spiritual leader, Dr. Israel H. Levinthal. By the calendar of our country, his birthday will occur on February 12th, which is also the birthday of our great Emancipator, Abraham Lincoln, so many of whose characteristics can be traced in the personality of our own, great rabbi. In offering to him my sincere thanks for his valuable aid, I want to extend to him your and my felicitations, together with our earnest prayers that he may celebrate many happy returns of the day and be blessed with full health and strength.

Dr. Benjamin Kreitman became affiliated with our institution last September as Associate Rabbi, succeeding Rabbi Saltzman. He tackled his responsibilities with energy and earnestness, and we look forward to a happy association.

Rabbi Mordecai Lewittes, our Associate Rabbi in charge of the Hebrew Schools, is deserving of our gratitude for his assistance in many activities, but particularly for the progress made by the Hebrew Department.

No words of mine can adequately express my gratitude to our friend and Administrative Director, Joseph Goldberg, who has, during the past year, been ill. He has always been of the greatest help to our Center and to me. The success that we have had in our activities at the Center is due in a great measure to his wisdom, foresight and energy. He has, at all times—even during this year, when he was ill—given unstintingly of himself, so that our Center and all its work continued to make progress and to serve its members and the community.

From the bottom of my heart,—and I know you all join me—I wish him a speedy recovery.

My sincere thanks go to Rabbi Jacob S. Donor, for his fine service to the Center in conducting the Saturday class in Talmud, and to our Librarian, Dr. Elias Rabinowitz, to our Cantor, Rev. William Sauler, to Mr. Sholom Secunda, the Music Director, Rev. Meyer Rogoff, our Sexton, to Mr. Harold Hammer, the Administrative Assistant, whose respon-

sibilities were greatly augmented during Mr. Goldberg's absence because of illness, to Mrs. Anna S. Lesser, the principal of the Center Academy and to Mrs. Irene Bush Steinboch, the head of the Academy Hebrew Department.

I am about to turn over the mantle of leadership to my good friend, Dr. Moses Spatt, I want to assure him of my wholehearted support and readiness to serve whenever he may feel that I can be of some help to him and to the Brooklyn Jewish Center. From the depths of my heart I wish him and his administration a full measure of success so that the institution may grow from strength to strength in the years ahead. We have erected here a Center of light that should illumine the life of the Jewish community and imbue our people with the spirit of our religion, our ethics and our way of life.

I am now taking my place as a soldier in our membership ranks, grateful beyond words for the opportunity you have given me to serve you and this great institution that has become part of my very life. The Center has given me more than I have given it. The Center has offered me the opportunity to serve my God, my religion, my people. For all that I shall be eternally grateful.

THE HIDDEN DIMENSION OF ANTI-SEMITISM

(Continued from page 3)

their unusual grasp of the workings of the human mind, recognized the root of anti-Semitism. They traced the ideological and spiritual lineage of Haman to that heartless bedouin tribe, the Amalekites, who attacked the weak and faint children of Israel after they had miraculously escaped from the hands of Pharaoh and his hosts, and enjoined the reading of this section of the Torah on the Sabbath preceding Purim. Obviously the Jews were not attacked by the Amalekites because they were different or disloyal or rootless vagabonds. "Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way, when you were faint and weary and cut off at your rear all who lagged behind you and he did not fear God." *Lo Yoreh Elohim—he did not fear God*, that is the root reason of anti-Semitism, the rest is propaganda facade.

The Jew represents to humanity, the

teaching Divine; the image of the Jew is to the world the symbol of the Ten Commandments and the Torah. Hatred of the Divine teaching reduces itself in time into a blind and irrational hatred of the Jew; it is the anti-God in man struggling against the dictates of God. Sociologists, and particularly psychoanalysts, are beginning to recognize and appreciate the spiritual dimension in the phenomenon of anti-Semitism. Recognizing this spiritual aspect of anti-Semitism, humanity will at last understand that every organized assault on the Jew will sooner or later, result in an assault on the human spirit.

It is our prayer at this season of Purim that the Almighty will destroy all these forces who fear Him not and scorn His teaching, and thus bring peace to His people and to all mankind.

—BENJAMIN KREITMAN.

TOURING IN ISRAEL

(Continued from page 4)

cope with the present incoming and outgoing traffic. There is no direct passenger service by ship between the U. S. and Israel, but various European and Israel lines maintain eight to nine regular monthly sailings between European ports and Israel.

SECOND ANNUAL MUSIC FESTIVAL THURSDAY, FEBRUARY 26 8:30 P.M.

Sponsored by
**CENTER
SOCIAL COMMITTEE**

Featuring
**CENTER CHORUS
OF 70 VOICES**

Conducted by **SHOLOM SECUNDA
BEVERLY SOMACH**

Noted Young Violinist

Admission free to members and guests on presentation of tickets obtained at Center.

NEWS OF THE CENTER

Rabbi Kreitman to Discuss

"United Synagogue" at Services

This Friday, February 20th, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Dr. Kreitman will preach on the subject "The Fortieth Anniversary of the United Synagogue—Its Significance for American Jewry." This sermon is on the occasion of forty years of existence of the United Synagogue, which is the over-all organization for the conservative Synagogue of America. The United Synagogue was established by Prof. Solomon Schechter, then President of the Jewish Theological Seminary, in the year 1912. Judge Emanuel Greenberg, former President of the Center and Vice-President of the United Synagogue, will deliver a message concerning the layman's role in the conservative movement. This is a vital theme that should prove of great interest to our members and worshippers. We trust that many members and friends will be with us at these services.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, February 27th, at our Late Friday Night Lecture Services, Rabbi Edward Horowitz, head of the Hebrew Department in Thomas Jefferson High School, will be the guest preacher and has chosen as his theme "The Influence of Hebrew on the English Language."

Rabbi Albert A. Goldman

Final Lecture Series Speaker

The final lecture of the series on "Problems of Family Relationship," will be held on Monday evening, March 2nd at 8:30 p.m. Rabbi Albert A. Goldman of Temple Emanuel, Yonkers, New York, will speak on the subject, "Relation of the Science of Psychology to Religion."

All are welcome.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 5:20 p.m.

Special Maariv service—7:30 p.m.

(Except Fri., Sat., and Sun.)

ANNUAL MEETING MARKS CENTER'S PROGRESS



JUDGE EMANUEL GREENBERG
Retiring President



DR. MOSES SPATT
New President of the Center

The audience that crowded the large auditorium of our Center was most impressed at the reports presented at the annual meeting of the Brooklyn Jewish Center which was held on Thursday evening, January 29th. After a brief and impressive service memorializing the members who departed this life during this past year, which was conducted by Rabbi Kreitman assisted by Cantor Sauler, the retiring President, Judge Emanuel Greenberg presented his annual message and report which the reader will find published in full in this issue of our REVIEW. The audience rose to applaud their appreciation of the ten years of valiant service rendered to this institution by Judge Greenberg. A number of amendments to the Constitution dealing with important matters were unanimously passed. Mr. Samuel Rottenberg, Chairman of the Nominating Committee,

then presented the slate of officers, trustees and directors who are to serve for the coming year and Mr. Rottenberg, Honorary President and first President of this institution formally installed the newly-elected President, Dr. Moses Spatt. Dr. Spatt, in accepting the office, delivered a very fine address in which he pledged his wholehearted activity in leading our institution along the high ideals of Jewish life and teaching which the Center has always maintained. Rabbi Levinthal followed with the formal installation of all the other officers, trustees and Board of Governors, after which he delivered an impressive address telling of the role which the Center has played in the thirty-four years of its existence and urged the membership to go ever forward and continue in this rate of progress. A musical program followed which the entire membership enjoyed.

Sabbath Services

Friday evening services at 5:15 p.m.

Kindling of Candles at 5:16 p.m.

Sabbath Services commence 8:30 a.m.

Sidra, or portion of the Torah: "Terumah" Exodus 25.1-27.19.

Haphtorah Reading: Prophets—I Kings 5.26-6.13.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:45 p.m.

Rabbi Bernard Oklan will deliver the lecture in Yiddish at 4:45 p.m.

Mincha services at 5:15 p.m.

THE YOUNGER MEMBERSHIP

OUR young Folks Leaguers are eagerly looking forward to Saturday evening, April 18th, the night of our Annual Spring Cotillion. The main ballroom will be set up in night club style; floral arrangements will grace the tables. Formal and informal attire will prevail as our members dance to the tunes of a popular orchestra. Collation and cocktails will be served as we do honor to the Officers and Executive Board who have guided us during the past year. Truly a Gala Night on your YFL Calendar. Members are urged to make early reservations. Rhoda Soicher, Chairman; Phyllis Newman, Janice Nathanson, Joan Karr, Paul Kotik, Herb Levine, Sid Zarider, Co-chairmen.

February saw the introduction of YFL Row at Saturday morning services in the main Synagogue. Several rows are now reserved every Saturday for the men and women of YFL and their friends so that they may enjoy our services together. Our members are urged to attend. Morris Hecht and Joel Sugar, chairmen.

During February we continue our emphasis on participation in Jewish Center Activities. Our members are urged to use the Jewish Music Month program on Thursday, February 26th, as the means for introducing the Center to their parents.

Our Nominations Committee held its first meeting this month to draw up the slate for the April 28 Elections. Marvin Bernstein, Sonia Sklar and Morris Traub were appointed to this Committee from the general membership, and Paul Kotik, Herb Levine and Elmer Riffman were elected to it from the Executive Board. This Committee will hold an open meeting in March at which members will be able to present themselves or their candidates for consideration.

Harold Kalb, our First Vice-President, has been appointed Vice-Chairman of the UJA Junior Division.

Programs in Prospect

Tuesday, February 24—We will present "Oneg Comes to the YFL," as our contribution to Jewish Music Month.

Our members will be seated around tables in our usual Oneg Shabbat setting. The Entertainment Committee will offer "The Jewish Week in Song." The highlight of the program will be the audience participation in our singing of Friday night Oneg Shabbat music under the direction of Naftali Frankel.

Tuesday, March 3—In serious observance of the Purim theme, we present a discussion of "Haman, Hitler and Stalin."

Tuesday, March 10—The second in our Lecture Series on "New Trends in Judaism," will present Rabbi Harold Weisberg, speaking on "Judaism: The Reconstructionist View."

Tuesday, March 17—Gala UJA Cabaret Night. There'll be dancing to Murray Baum's orchestra from 8:30 p.m.

The Celebration of Purim

PURIM occurs on the 14th day of Adar, Sunday, March 1. The Megillah (Scroll of Esther) is read in the Synagogue at the evening and morning service of Purim (Feb. 28th and Mar. 1st). It is the custom to use noisemakers (*baman-klopper* or *gragger*) during this service. Every time Haman's name is mentioned, the children use the *graggers* in order to drown out mention of his name.

Library

Our library is open on Monday, Tuesday, Wednesday, and Thursday from 2-9 p.m., and Sun., from 10 a.m.-2 p.m. Members are urged to make use of this department.

Register Your Child Now For Kindergarten and First Year

There are a few vacancies available in the Kindergarten and First Grade. Come to the Center Academy office, 3rd floor, Brooklyn Jewish Center and fill out an application.

—HYacinth 3 - 8800—

on, and members will be given the opportunity to help support this worthy cause.

Tuesday, March 24—Model Seder Night.

Interest Groups

Bowling Group—meets every Sunday, 2 p.m., at the Kings Bowling Alley. Elmer Riffman, chairman.

Bridge Group—meets Thursday, March 5th and 19th, at 8 p.m. Sid Zarider, chairman.

Ice Skating Group—meets every Sunday, 8:30 p.m. at the Brooklyn Ice Palace. H. Martin Rubin and Sid Spatz, chairmen.

Music Interest Group—meets Thursday evening, March 12th, at 8:30 p.m. Harriet Bell, chairman.

'Oneg Shabbat—follows the late Friday evening services every week. Roz Zambrowsky and Dave Yawitz, chairmen.

A three-cornered Purim delicacy known as *bamantash* is, according to custom, eaten on Purim. The *bamantash*, a German word meaning "Haman Pocket," is usually filled with poppy seeds, dates, nuts and raisins. *Schalach monos*, gift-giving and special remembrance of the poor, is customary on Purim. On an occasion of joy it is natural we should want to share our happiness with others. Hence, *schalach monos*. The carnival spirit rules on Purim.

ENROLL YOUR FRIENDS IN

THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The Fortieth Anniversary of the United Synagogue, the organization that unites all Conservative congregations in America, will be celebrated on February 20-22. When we review the story of the United Synagogue, we of the Sisterhood, together with all Conservative Jewry, rejoice in this celebration because, through our affiliation with the National Women's League, the woman's auxiliary of the United Synagogue, we too are a part of this great and noble movement.

Forty years is a short span in the history of Judaism. Yet, during these forty years the daring and dauntless dreams envisioned by the small company of rabbis and scholars, educators and laymen, have become vital and vivid.

As we survey the progress achieved during these four decades, despite disappointments and heartaches, our Sisterhood too wishes to pay its tribute to the United Synagogue for its constant efforts to perpetuate and strengthen Conservative Judaism in America. We affirm the joy of the Psalmist when he wrote:

*"They that sow in tears
shall reap in joy."*

BEATRICE SCHAEFFER, President.

General Meeting, January 19

Tu B'Shvat delicacies graced our refreshment buffet this month, served in advance of the business session. Marking the tree-planting holiday, an appropriate prayer read by Claire Mitrani and the rendition of the patriotic anthems sung by Ethel Pashenz, with Mollie Markowe at the piano, preceded an active period of reports and announcements, by our President, Bea Schaeffer, and chairmen, covering Chai Club Donors, Torah Luncheon reservations, Serva-Camp, Israel Bonds, Kiddush sponsorships, Sisterhood Friday Night Service and the Federation of Jewish Philanthropic drive.

Sparkling and personable, Mrs. Ruth Mondschein, the one-member cast of an abbreviated version of the Broadway musical hit, "Wish You Were Here," charmed the large audience with her run-

ning dramatization, interspersed with song and dance, of the pleasures and problems of a summer vacation at an adult camp.

Cheer Fund Contributions

In honor of her daughter's marriage—Mrs. Dorothy Miller; In gratitude for her husband's recovery—Mrs. Max Zankel; In memory of the late Michael Bromberg—Mrs. Sarah Klinghoffer, Mrs. Sarah Kushner, Mrs. Lil Lowenfeld, Mrs. Bea Schaeffer; In honor of the birth of a grandchild, Mrs. Samuel Racer.

Federation of Jewish Philanthropies

Mrs. Dorothy Gottlieb, Chairman, reports the sum of \$4,500 received from Sisterhood members to date toward this campaign, and urges all contributors to send their checks NOW, to Mrs. D. Gottlieb, 471 Crown St.

Nominating Committee

Claire Mitrani, Chairman of Nominations, welcomes your recommendations for the Sisterhood Executive Board. Members on her committee include Mesdames Hilda Chinitz, Shirley Gluckstein, Dorothy Gottlieb, Eleanor Horowitz, Margie Lovett and Rose Weiner.

Additional Chai Club Donors

New members enrolled in the Chai Club of the Torah Fund of the Jewish Theological Seminary include Mesdames Max Ballas, James J. Jackman, Henry C. King, and Mrs. Lillian C. Klein. All members of this group are privileged to invite a guest, who is unaffiliated with our Center, to our Torah Luncheon on March 4th. May we include your name on this Honor Roll? Please call Mrs. Mollie Markowe, PR 2-1287.

Happy Birthday, Dr. Levinthal

Sisterhood extends heartiest congratulations to our honored Rabbi, Dr. I. H. Levinthal, on his 65th birthday. May he be blessed with many many years of good health and good deeds, *Maasim Tovim!*

United Jewish Appeal

With the opening of the UJA drive, Chairman Sadie Kurtzman and her co-chairmen, Mollie Meyer and Claire Mitrani, together with the able assistance of our own Lil Lowenfeld, who is UJA co-chairman of the Women's Division of Brooklyn, urge you to take active cognizance of the following dates:

Monday, March 2nd—Brunch at Hotel Pierre for contributors of \$260 and over.

Monday, March 9—Workers' Technique Meeting—10:30 A.M.

Monday, March 23—Brunch at Hotel Plaza for contributors of \$125 and over.

Please call Sadie Kurtzman, SL 6-1796, for reservations.

Publication Gifts

It is not too early for Purim gift thoughts. Call our new Chairman, Mrs. Irene Schiff, PR 4-1479, for your orders of "The Sabbath," "Three Pillars," "K'tonton," "Jewish Home Beautiful," and many other Women's League publications and of Jewish music records.

Interest in Center Youth Groups

Sisterhood subsidized two representatives of the Junior League as delegates to the YPL conclave at Stamford, Conn., in January.

On February 8th, Sisterhood sponsored the Parent-Child Post-Bar Mitzvah and Post-Consecration Breakfast for the Seniors of our Hebrew Schools.

Sisterhood has granted a full scholarship to a deserving student in our Hebrew School.

Sisterhood Friday Night Synagogue Service

Following the annual traditional custom of the Center, our Sisterhood will conduct the late Friday Night Synagogue Service on March 20th. In a symposium on "The Role of the Jewish Woman in Jewish History," the subject will be treated as follows: "The Jewish Woman in Biblical Times," by Mrs. Harry Friedman; "The Jewish Woman in Talmudic Times and in the Middle Ages," by Mrs. Louis Gribetz; "The Jewish Woman in Modern Times," by Mrs. Maurice Boukstein.

Other participants in the service will be Mesdames Nathan Dvorkin, Leo Kaufman, Benjamin Markowe and Jack Serman. An Oneg Shabbat in the Dining Room, with community singing led by Naftali Frankel, Music Instructor of the Center, will conclude the evening. All Center men and women are urged to attend, and bring their friends.

Letters of Thanks

"We have received your gift for the work of the National Conference of Christians and Jews, and with it goes our gratitude and hearty thanks." Everett R. Clinchy, President. "Please convey

our sincerest thanks . . . for the Chanukah gifts sent in to our institution for our patients." E. Margolin, Jewish Sanitarium and Hospital for Chronic Diseases. "Happy to learn of the full scholarship granted to one of our students. Please transmit to the Sisterhood my sincere thanks for the interest they have taken in our school." Rabbi M. H. Lewittes, Principal.

Membership Tea

Our sincerest thanks to Mary Kahn, Membership Chairman, and Mabel Berman, who graciously acted as hostess in her lovely home at a tea tendered to new members of the Sisterhood on February 17. An interesting program to stimulate the newcomers to active participation in

Sisterhood projects was provided by our President, Bea Schaeffer, Rabbi Kreitman, Cantor Sauler and Music Instructor, Naftali Frankel.

Citation Award

In accepting an award from the Brooklyn Jewish Community Council on January 19th, our President, Mrs. Schaeffer, pledged continued support of the Council's fine communal efforts.

Calendar of Events

Thurs., Feb. 26—Fourth Lecture of Leadership Course Series, at Temple Petach Tikvah, 12:45 P.M.

Wed., Mar. 4—Torah Luncheon, \$6.11 per person. Program. See announcement on page 2.

Thurs., March 5—Fifth and last Lecture in Leadership Course. At Petach Tikvah, 12:45 P.M.

Thurs., March 9—Sisterhood Executive Board Meeting, 1:00 P.M.

Fri., March 20—Sisterhood Friday Night Service, 8:15. Symposium—"Role of Jewish Women in Jewish History." Participants: Mesdames Harry Friedman, Louis Gribetz and Maurice Boukstein. Readers: Mesdames Nathan Dvorkin, Leo Kaufman, Benjamin Markowe, and Jack Stermen. Oneg Shabbat, community singing.

Mon., March 23—General Sisterhood Meeting, 12:45 P.M. See announcement on page 2.

Mr. and Mrs. Club

For its next meeting on Thursday evening, February 26th, the Mr. and Mrs. Club will present Mrs. Rachel Wischnitzer Bernstein, a well-known authority on Jewish art. She will illustrate her talk with slides. We feel that this meeting will be one of our most successful and request that all Mr. and Mrs. members attend.

Special Notice—Remember our Annual Event—Saturday evening, April 18th. Entertainment—Polgar the Great, and an emcee of nightclub fame! Watch this department for notices! Keep posted!

Junior League

The Junior League celebrated Tu B'Shvat on January 29th. "The House in the Desert" was shown, and it was followed by a discussion of the role of agriculture in modern Israel. Rena Rosenbaum spoke to us on Tu B'Shvat and its traditions and customs.

Our meeting of February 5th was devoted to a Jewish Music Month program. We discussed some famous composers of Jewish origin, and after listening to some of their works, we had a group discussion around the topic, "What Makes Music Jewish?" On February 12th we had a Brotherhood program. We invited a member of the Christian clergy to speak to us on the subject of "Brotherhood—the Ideal and the Reality." A question period followed. We will celebrate Purim on February 26th with a musical parody befitting the Purim story. On

March 5th our usual monthly social will be held and will feature a talent show. Members of our own group will participate. March 12th will highlight a discussion of "Choosing a Career with a Future for Our Times" by a career consultant from the Federation Employment Service.

As is customary, social dancing follows each meeting. All boys and girls of college age are cordially invited to join in the activities.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Aaron Leifer of 41 Eastern Parkway on the Bar Mitzvah of their son, Elihu H., at the Center this Sabbath morning, February 21st.

Congratulations and best wishes are also extended to Mr. and Mrs. George Greenberg of 789 St. Marks Avenue at the celebration of the Bar Mitzvah of their son Melvin R., at the Center this Saturday morning, February 21st.

Welcome to Rabbi Jacob Levinson On His Return to Our Community

A hearty welcome is extended to Rabbi and Mrs. Jacob Levinson, who have recently moved back to our section, and who now reside at 501 New York Ave. Rabbi Levinson was for many years the rabbi of our sister Congregation Choveve Torah, and moved a few years ago to Manhattan. We are glad and privileged to have him as our neighbor once again.

Acknowledgment of Gifts

We acknowledge with thanks receipt

of donations for the purchase of Prayer Books and Talleim from the following:

Mr. and Mrs. Bernard Fishbach in honor of their son's Bar Mitzvah.

Mrs. Morris Gorelik in memory of her husband.

Mr. and Mrs. Samuel Kravet in honor of the birth of twin grandchildren.

Mrs. Louis J. Roth in memory of her husband.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Lemberg of 870 Fifth Avenue, New York City, on the betrothal of their daughter, Susan, to Mr. Nathaniel Usdan of Lawrence, L. I.

Miss Frances Rosenberg of 402 Jerome Street on her marriage to Mr. Milford A. Saltz of 1837 Sterling Place at the Center on February 21st.

Washington's Birthday Gym Schedule

The Gym and Baths Department will be open on Monday, February 23rd (Washington's Birthday) for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

The Passing of Rabbi Isidor Signor

The Brooklyn Jewish Center joins the Brooklyn Jewish Community in mourning the death of a fine spiritual leader, Rabbi Isidor Signor. We extend our heartfelt sympathy to his bereaved wife and children, and also to Congregation Beth-El of Manhattan Beach, which he served with distinction for more than a quarter of a century.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AMSTERDAM, DR. HARVEY J.

Res. 431 East 20th St.
Bus. Physician, 99 Lafayette Ave.
Married

Proposed by Dr. Sol D. Amsterdam,
Louis Frank

BROOKS, LEO

Res. 421 Sterling St.
Married

Proposed by Freda Skeer

FUCHS, ARNOLD J.

Res. 1096 President St.
Single

GERBER, MISS MARCY

Res. 284 Boerum St.

GILFORD, MARTIN

Res. 1417 Carroll St.
Single

Proposed by S. Megeff,
Herbert Staub

GOLDSTEIN, LEON

Res. 669 Hinsdale St.
Bus. Embroidery, 1270 B'way.
Single

Proposed by Herman M. Rubin,
Shirley Rubin

GREEN, HERBERT B.

Res. 502 Crown St.
Bus. Health Inspector
Single

Proposed by Isidor Green,
Jerry Schneider

GROSSMAN, MISS BETTY

Res. 1520—51st St.

KAPLAN, LOUIS

Res. 500 Eastern Parkway
Bus. Luggage, 26 W. 17th St.
Married

KOFFER, MORRIS

Res. 743 Hendrix St.
Bus. Pierce School of Television
Single

Proposed by Annette Zirn,
Arlene D. Klein

LEEDS, DAVID

Res. 255 Eastern Parkway
Bus. Vending
Single

Proposed by David Price,
Murray Landau

MATZKIN, MISS BEVERLY

Res. 2912 Brighton 12th St.
Proposed by Corinne Finkelstein,
Laurel Cohen

MESSNICK, MISS CLAIRE

Res. 787 Lincoln Place

RAAB, HERBERT

Res. 1024 Rutland Rd.
Bus. Grocery
Single

ROSEN, MARTIN

Res. 97 Brooklyn Ave.
Bus. Optometry, 118 Fulton St.
Married

SCHACHTER, MISS RENEE

Res. 3011 Avenue J.

SCHMERTZLER, MARVIN

Res. 289 Empire Blvd.
Bus. Mills, 51 Madison Ave.
Single

Proposed by Joseph H. Popolow,
Joseph Keselenko

SOKOLOV, ABRAHAM

Res. 192 Crown Street
Bus. Piano Teacher
Married
Proposed by Abraham N. Rosen,
Moe A. Krebs

TATZ, MISS RITA

Res. 400 Saratoga Ave.
Proposed by Michael J. Rosenfeld,
Rhoda Soicer

WEISS, ROBERT

Res. 570 Lefferts Ave.
Bus. Dresses, 501—7th Ave.
Married

YABLAK, BERNARD

Res. 19 Blake Ave.
Bus. Grocery
Single
Proposed by Bernice Rosenbloom

The following have applied for reinstatement:

HUSID, NATHAN

Res. 1561 President St.
Bus. Snowsuits, 337 W. 27th St.
Married

KERNIS, IRVING C.

Res. 745 Lincoln Pl.
Bus. Attorney, 44 Court St.
Single

MAJZLIN, DR. GREGORY

Res. 471 Crown St.
Bus. Physician, 25 Eastern Pkwy.
Married

PEARLMAN, MEYER

Res. 29 Judith Ct., Rockaway
Bus. Elec. Prod., 219 Ten Eyck St.
Married

SEGAL, EMANUEL

Res. 1131 President St.
Bus. Board of Education
Single

WACHTMAN, SIEGMUND

Res. 1671 Carroll St.
Bus. Textiles, 1400 Broadway
Married
Proposed by Harold Hammer,
Leo Kaufman

Late Applications

BRANDES, SAUL

Res. 960 Sterling Place
Bus. Attorney, 44 Court St.
Married

GOLDSTEIN, MISS ESTHER

Res. 199 Buffalo Ave.
Proposed by Irma Schnell

GRAD, MISS JUDITH

Res. 662 Linden Blvd.
Proposed by Harry L. Marcus,
Samuel Grad.

NELSON, MARTIN

Res. 145 East 92nd St.
Bus. Social Worker, 150 Court St.
Single

PARKER, CARL I.

Res. 709 Eastern Parkway
Bus. Engraving, 216 W. 14th St.
Single
Proposed by Ruth Koslowsky

PICKEN, MISS LILA

Res. 645 Eastern Parkway

ROSENBLITH, LOUIS

Res. 793 Washington Ave.
Bus. Dry Cleaners
Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Harry Leventhal to Head U.J.A. Drive

Mr. Harry Leventhal, a member of the Governing Board, has accepted the chairmanship of the Brooklyn Jewish Center's 1953 campaign in behalf of the United Jewish Appeal.

OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1953

OFFICERS

DR. MOSES SPATT	President
MAURICE BERNHARDT	1st Vice-President
FRANK SCHAEFFER	2nd Vice-President
FRED KRONISH	Treasurer
HARRY BLICKSTEIN	Secretary

SAMUEL ROTTENBERG and ISIDOR FINE Honorary Presidents

MEMBERS OF THE BOARD OF TRUSTEES

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			David Spiegel

HONORARY TRUSTEES

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Ballas, Max	Gold, David	Kramer, Israel	Ratner, Abr. E.
Belfer, Rubin	Goldberg, Saml. H.	Kushner, Julius	Reiner, Milton
Benjamin, A. David	Goldsmith, Herman	Kushner, Mrs. J.	Rivkin, Louis
Bernhardt, Mrs. M.	Goldstein, Joseph		Rubenstein, Chas.
Blacher, Chas.	Gottlieb, Aaron	Levenson, Dr. S. M.	Rubin, Irvin I.
Brown, Harold, W.	Gottlieb, Irv. J.	Leventhal, Harry	Saffier, Chas.
Boukstein, M. M.	Gribetz, Louis J.	Levine, Herbert	Schaeffer, Mrs. F.
Buck, Bernard		Levine, Morris B.	Scheinberg, Jos.
Burros, Elias	Hecht, Morris	Levine, Mrs. M. B.	Schneider, S. A.
	Heimowitz, Jos.	Levy, Abr.	Seril, Abraham
Caplow, Samuel N.	Hoffman, Samuel L.	Levy, Joseph, Jr.	Siegel, Morris K.
Carr, Herbert	Holtzmann, Howard	Levy, Mrs. Margaret	Siegel, Wm. I.
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Cohen, Dr. Irv. L.	Horowitz, Nathaniel	Lowenfeld, Mrs. I.	Stark, Abe
Cooper, Harry			Stark, Joseph
	Isaacs, Edward	Markoff, Dr. S. T.	Stark, Samuel
Daum, Louis		Markowe, Benj.	Stelzer, Abr. J.
Dilbert, Chas.	Jackman, James J.	Martiz, Benj.	Sterman, Jack
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Epstein, Mrs. M. Robt.	Joley, Albert	Miller, Dr. Solomon	Wiener, Mrs. I.
			Wisner, Benj. H.
Fine, Chas.	Kahn, Carl A.	Ostrow, Theo. D.	
Fine, Jesse J.	Kamenetzky, Saml.		Zirn, Abr. H.
Friedberg, Nathaniel	Kaminsky, David B.	Palatnick, Louis J.	Zucker, Harry

HONORARY GOVERNING BOARD

Mrs. Phillip Brenner	Nathaniel L. Goldstein	Nathan T. Schwartz
Abraham Ginsburg	Mrs. Joseph Horowitz	Isidor Silberberg

SUSTAINING MEMBERSHIP FOR 1952

The following is a list of the 1952 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman	Goldsmith, Herman	Klinghoffer, Morton	Reiner, Milton
Aaron, Mrs. Jos. I.	Goldstein, Dr. Max	Koven, Max N.	Rosen, Morris W.
Abelov, Saul	Goodstein, David	Kramer, Israel	Rosenman, Mrs. Lena
Ballas, Max	Goodstein, William	Kronish, Fred	Rottenberg, Samuel
Belfer, Rubin	Gottlieb, Aaron	Kushner, Julius	Rous, Ben
Berman, Dr. Harry	Gottlieb, Irv. J.	Lazarowitz, Jos.	Rutstein, Mrs. Jacob
Bernard, Mrs. L. W.	Greenberg, Hon. Emanuel	Lederer, Arnold W.	Saffer, Louis
Bernhardt, Maurice	Gross, Henry H.	Leventhal, Harry	Salwen, Nathan
Blacher, Chas.	Halperin, Mrs. Israel	Leventhal, Julius	Schaeffer, Frank
Brenner, Phillip	Halperin, Louis	Levine, Morris B.	Schorr, Mrs. Jos.
Brukenfeld, Morris	Harmatz, Jacob	Levingson, Isaac	Schrier, Heyman
Buck, Bernard L.	Hecht, Morris	Levy, Abraham	Schwartz, Harry
Burros, Elias	Heimowitz, Jos.	Levy, Mrs. Margaret	Shapiro, Nathan D.
Christenfeld, Mrs. L.	Herzfeld, Max	Lurie, Mrs. Leib	Shorin, Mrs. Morris
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Cooper, Harry	Horowitz, Irv. S.	Markowe, Benj.	Slepien, Abr. W.
Daum, Louis	Hyman, Leon	Martiz, Benj.	Spatt, Dr. Moses
Dilbert, Chas.	Isaacs, Edw.	Miller, Morris	Spatt, David
Doner, Jacob S.	Jeffer, Alvin M.	Monasch, Mrs. H.	Spiegel, David
Elowsky, Samuel M.	Kamenetzky, Samuel	Nelson, Dr. Louis S.	Stark, Joseph
Fine, Chas.	Kaplan, Benj.	Ostow, Kalman I.	Stark, Samuel
Finkelstein, Dr. R.	Katz, Irwin I.	Palley, Saul	Steingut, Mrs. Irvin
Fortunoff, Jacob A.	Katz, Samuel	Polivnik, Isidor	Sterman, Jack
Friedberg, Nathaniel	Kaufmann, Leo	Pomerantz, Samuel L.	Weinstein, Mrs. A. A.
Frieman, Reuben	Kenin, Mayer	Rachmil, Hyman	Wender, Mrs. M. D.
Gabriel, Barnett	Kershner, Dr. David	Ratner, Abr. E.	Zwerdling, Tobias
Goldberg, Max	Kline, Benj. J.		

SUMMARY OF EVENTS FOR 1953

FRIDAY NIGHT LECTURE SERVICES

"Jewish Law and Jewish Life—A Study in the Growth and Development"—Rabbi Levinthal—Jan. 4th.

"Bringing God Back to Judaism"—Rabbi Saltzman—Jan. 11th.

"Promise of the Ghetto"—In honor of the 100th anniversary of I. L. Peretz—Rabbi Lewittes—Jan. 18th.

"After 70—Second 'Prime of Life' or 'Second Childhood'?"—Rabbi Saltzman—Jan. 25th.

"The Jewish Concept of Love for Fellow Man"—Rabbi Sidney Lindenberg—Feb. 1st.

"Minority Differences and Human Equality"—A Lincoln's Birthday Message—Rabbi Saltzman—Feb. 8th.

"Sabbath Observance and Jewish Law"—Rabbi Saltzman—Feb. 15th.

"The Sabbath Through the Ages"—Rabbi Abraham Bloch—Feb. 22nd.

"How to Teach the Concept of God to Our Children"—Rabbi Saltzman—Feb. 29th.

"The Changing Art of Jewish Conversations—A Pre-Purim Sermon"—Rabbi Saltzman—Mar. 7th.

"The Role of the Jewish Woman Today"—Annual Sisterhood Service—Participants: The Mesdames Harry Berman, Phineas Spinrad, Harry Goldstein, Frank Schaeffer, Henry Brautman, Emanuel Davis, Lawrence Meyer, Irwin Rubin—Cantor Wm. Sauler—Greetings by Rabbi Levinthal—Oneg Shabbat followed—Mar. 14th.

"The Contemporary Soul-Struggle"—Rabbi Aaron Tofield—Mar. 21st.

"The Unchanging Jew"—Rabbi Benjamin Kreitman—Mar. 28th.

"An Invitation to Elijah"—Rabbi Max B. Wall—Apr. 4th.

"Portrait of a Rabbi"—Tribute to his revered father—Rabbi Levinthal—Oct. 31st.

"The Sabbath—Its Message for the Modern Jew"—Rabbi Kreitman—Musical program presented by Center Choral Ensemble under the leadership of Sholom Secunda—Cantor Wm. Sauler, Soloist—Nov. 7th.

Formal Installation of Rabbi Kreitman

RELIGIOUS EDUCATIONAL RECREATIONAL SOCIAL

as Associate Rabbi of the Center—Sermon by Rabbi Levinthal—Invocation by Rabbi Lewittes—Greetings by Judge Emanuel Greenberg—Nov. 14th.

"The Greatness and the Uniqueness of Dr. Weizmann"—Rabbi Levinthal—Nov. 21st.

"The Place of the Rabbi in the American Jewish Community"—Rabbi Kreitman—Nov. 28th.

Special Service to Honor Israel Tourists—Guest Speaker, Hon. Jacob L. Holtzman—Dec. 5th.

"If It Had Not Happened—A Chanukah Message"—Rabbi Kreitman—Dec. 12th.

"The Significance of Chanukah for Our Day"—Rabbi Levinthal—Musical program by Center Choral Ensemble under the leadership of Mr. Sholom Secunda—Cantor Sauler, Soloist—Dec. 19th.

Annual College Student Service conducted by members of our Junior League—Rabbi Kreitman in charge of program—Theme: "American Youth Looks to the Future"—Mr. Jos. Aaron, Moderator—Dec. 26th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Mar. 10th and 11th.

First Days of Passover—Sermons by Rabbi Levinthal, Rabbi Lewittes—Apr. 10th and 11th.

Concluding Days of Passover—Sermons by Rabbi Levinthal and Rabbi Lewittes—Apr. 16th and 17th.

Shevuoth Services—followed by Consecration Services—May 30th.

Shevuoth Services—Second Day—Cantata "The Sabbath"—under supervision of Mrs. Rose Rosenberg and Rabbi Lewittes—Musical direction under Mr. Sholom Secunda and Mr. Naftali Frankel—May 31st.

Special Baccalaureate Service for Center Graduates—Sermon by Rabbi Lewittes—June 14th.

Tisha B'ab Services—July 30th and 31st.

Slicoth Services—Cantor Sauler assisted by Center Choir under leadership of Mr. Sholom Secunda—Sept. 13th.

Rosh Hashonah Services—Sermon by Rabbi Levinthal—Sept. 20th.

Rosh Hashonah Services—Second Day—Sermon by Rabbi Kreitman—Sept. 21st.

Rosh Hashonah Services in Auditorium—Rev. Morris Einhorn officiated—Sermon by Rabbi Kreitman, 1st Day—Rabbi Lewittes, 2nd Day.

Kol Nidre Services—Sermon by Rabbi Levinthal—Sept. 28th.

Kol Nidre Services in Auditorium—Sermon by Rabbi Kreitman.

Yom Kippur Services—Sermon by Rabbi Levinthal—Sept. 29th.

Yom Kippur Services in Auditorium—Sermon by Rabbi Kreitman.

Junior Congregation Services during the High Holy Days under leadership of Rabbi Lewittes and Naftali Frankel.

Children's Congregation Services during the High Holy Days under the leadership of Mrs. Evelyn Zusan.

Succoth Services—Sermon by Rabbi Levinthal—Oct. 4th.

Second Day of Succoth—Sermon by Rabbi Kreitman—Oct. 5th—Cantor Sauler assisted by Center Choir under leadership of Mr. Sholom Secunda officiated on both days.

Concluding Succoth Services—Sermon by Rabbi Levinthal—Cantor Sauler, assisted by Center Choir under leadership of Mr. Sholom Secunda—Oct. 11th and 12th.

MONDAY NIGHT FORUMS

"The Washington Scene—A Peek Behind the Congressional Curtain"—Helen Gahagan Douglas—Jan. 14th.

"The Way of Life"—Prof. Martin Buber—Mar. 31st.

"The American Scene Today"—Max Lerner—Apr. 21st.

"What We Owe to Ourselves as Human Beings"—Prof. Harry A. Overstreet—Nov. 17th.

"The American Jew and the Israeli Jew

—The Relationship Between the Two"—Maurice Samuel—Dec. 15th.

ROUND TABLE DISCUSSION

"New Approach to Marriage and Divorce"—Participants: Max Herzfeld, Rabbi Manuel Saltzman, Hon. William I. Siegel. Harry Cooper, Moderator—Feb. 18th.

LECTURE SERIES

"Problems of Family Relationship"—First Lecture—Dr. Henry V. Agin on "The Recognition of the Need for Assistance in Family Relationship"—Dec. 1st.

YIDDISH LECTURE

Yiddish Evening—Prominent writers and authors participated—Musical Program—Nov. 19th.

SOCIAL ACTIVITIES

Dinner arranged by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary in honor of Mr. Frank Schaeffer—Jan. 10th.

Rally for Israel—Speakers: Hon. Franklin D. Roosevelt, Jr., Henry Morgenthau, Jr., Ben Grauer, Earl Wilson, Veronica Lake, Josh White—Musical program by Sidor Belarsky—Jan. 30th.

Annual Meeting—Election and Installation of Officers—Entertainment by Alan Chester, Concert Singer, and Ruth Koslovsky, Contralto with the Sal Maggi Opera Co.—Jan. 31st.

Special lecture in honor of Jewish Music Month—"What is Jewish Music" discussed by Mr. Sholom Secunda—Feb. 19th.

Jewish Music Festival in celebration of Jewish Music Month—Concert Orchestra under the leadership of Mr. Sholom Secunda—Brooklyn Jewish Center Choral Ensemble—Feb. 27th.

Membership Social—Farewell Reception to Rabbi Saltzman—Sidor Belarsky, Baritone, accompanied by Mr. Sholom Secunda—Mar. 13th.

Participation in Mammoth Purim Festival at Madison Square Garden by Center Choral Ensemble under the leadership of Mr. Sholom Secunda—Mar. 17th.

Passover Sedorim—Apr. 9th and 10th. Membership Social—Square Dance and Games—Apr. 20th.

Participation in United Jewish Appeal Annual Dinner—May 1st.

Membership Social—Entertainment by Jan Fields Trio—Lila Savitt, Accordionist—Lewis Norman, Humorist—May 28th.

Participation in Music Under Stars at Ebbets Field in behalf of the American Fund for Israel Institutions—June 7th.

Dinner-Meeting of the Board of Trustees to welcome Rabbi Kreitman—Sept. 16th.

Membership Social—Entertainment by Leon Lishner, Baritone—Gloria Perkins—Violinist—Oct. 8th.

Dinner to Mr. Samuel Rottenberg, Honorary President of the Center, by the Board of Trustees, in honor of the celebration of his 80th birthday—Oct. 23rd.

Dinner in behalf of the Federation of Jewish Philanthropies in honor of Mr. Joseph Goldberg, Administrative Director of the Center—Nov. 13th.

Thanksgiving Dinner—Nov. 27th.

Celebration in honor of Jewish Music Month—Mr. Meyer Levin, Guest Speaker—Subject: "The Role of the Jewish Book in Jewish Life Today"—Book exhibit of rare Jewish volumes under the supervision of our librarian, Dr. E. N. Rabinowitz—Dec. 8th.

Membership Social—Chanukah Program—Cantor Wm. Sauler, accompanied by Mr. Sholom Secunda—Molly Picon—Dec. 17th.

SISTERHOOD ACTIVITIES

Jan. 16th—Participation in Federation of Jewish Women's Convention—Hotel Astor.

Jan. 22nd—Participation in "Federation Day" Luncheon—Hotel Astor.

Jan. 28th—Meeting—Mrs. Carl Kahn, Chairman—Musical Dramatic Version of "The King and I" by Ruth Mondschein—A Tour of the Jewish Theological Seminary, a colorful presentation on "slides."

Feb. 18th—Participation in Opening Rally for United Jewish Appeal workers and Special Gifts Luncheon.

Feb. 20th—Participation in "Chai" Club Brunch of Jewish Theological Seminary—Hotel Waldorf-Astoria.

Feb. 25th—Meeting—Celebration of "Brotherhood Week" and "Jewish Music Month"—Rabbi Lewittes, Speaker—Cantata "Sholom" by Aviva Choral Group—Mrs. S. Kushner, Chairman.

Feb. 27th—Reception to new members

at the home of Mrs. Joseph Heimowitz.

Feb. 28th—All-Day Conference—Jewish Theological Seminary—Purim Program.

Mar. 5th—Annual Torah Fund Luncheon—Rabbi Saul Teplitz, Guest Speaker—Musical selections by Harriet Popper—Mrs. Benj. Markowe, Chairman.

Mar. 11th—Testimonial Luncheon to Rabbi Saltzman tendered by Executive Board.

Mar. 12th—Participation in United Jewish Appeal Special Gifts Brunch for contributors of \$260 and over—Hotel Plaza.

Mar. 24th—"Jewish Women of Achievement" program—Presentation of Awards to Judge Anna Moskowitz Kross, Mrs. Zelda Popkin, Mrs. Wm. Dick Sporg—Greetings by Rabbi Levinthal—Invocation by Mrs. Mordecai Lewittes—Musical program by Cantor Wm. Sauler and Miss Charney Shapiro.

Mar. 31st—Participation in Borough Meeting of the Federation of Jewish Women's Organization—Temple Beth Elohim.

Apr. 2nd—Participation in United Jewish Appeal Brunch for contributors of \$125 and over—Hotel Pierre.

Apr. 23rd—Participation in United Jewish Appeal Brunch for contributors of \$75 and over.

Apr. 28th—Meeting—4th Anniversary of Israel celebration—Annual Summation of American Affairs—Cantata "Ballad of Israel" by the Rockaway Park Group of Hadassah—Mrs. Irv. Gluckstein, Chairman.

May 4th—Post-Bar Mitzvah Breakfast to Post-Bar Mitzvah students of Hebrew School.

May 5th—Participation in Metropolitan Branch Women's League All-Day Conference and Installation.

May 12th—Mother's Day Tribute—Musical program—Mrs. Florence Schall in a repertoire of humorous sketches—Mother-Daughter candle-lighting ceremony—Mrs. S. Kushner, Chairman.

May 13th—Participation in Jewish Day for the Blind—Hotel St. George.

May 15th—Sisterhood hostess to Brooklyn Branch of Women's League Installation—Outstanding program.

May 26th—Participation in United

Jewish Appeal Tea for donors of \$18 and over at the home of Mrs. Isaac Levingson.

June 2nd—Installation of Officers and Closing Meeting—Greetings by Rabbi Levinthal—Annual Report by Mrs. Frank Schaeffer—Installing Officer, Hon. William I. Siegel—Chairman, Mrs. M. Robt. Epstein.

June 4th and 25th—Trip to United Nations.

June 9th—Closing Meeting and Luncheon of Executive Board.

Sept. 24th—Opening General Meeting—Greetings by Rabbi Levinthal—"The Feast of Succoth"—a TV program in story and song presented by Center members—Center Youth Dance Sequences under supervision of Mrs. "Hershey" Kaplan, produced and directed by Mr. Herbert Levine, YFL Dramatic Director—Choral Ensemble under the leadership of Mr. Sholom Secunda—Mrs. Carl A. Kahn, Chairman.

Oct. 6th—Participation in Annual Succoth Party of Metropolitan Women's League at the Jewish Theological Seminary.

Oct. 15th—Participation in Federation of Jewish Philanthropies Conference.

Oct. 22nd—Town Meeting—Election Issues discussed by Mrs. Ira Gluckstein, Chairman—Other participants—The Mesdames James Jackman, Carl Kahn, Israel Kaplan, Samuel Seckler and Frank Schaeffer.

Oct. 29th—Annual Mother-Daughter Luncheon and Fashion Show by Martin's—Mrs. S. Kushner, Chairman.

Oct. 30th—Participation in Israel Bond Rally at Manhattan Center, N. Y.—Parade of Israel Fashions.

Nov. 9th-13th—Participation in Biennial Convention of National Women's League at Philadelphia.

Nov. 2nd—Theatre Party—Yiddish Play "Uncle Sam in Israel"—Music by Sholom Secunda.

Nov. 19th—Participation in Annual Institute Day—Theme: "Judaism Speaks Through the Professions"—Miss Anna Kleban of the Jewish Theological Seminary on "Through the Parchment Curtain" illustrated by slides—Dr. Aaron Leifer, Speaker, for the field of Medicine; Dr. Norman Salit, Speaker for the field of Law—Dr. Benjamin Kreitman, Moderator—Musical program.

Nov. 24th—Participation in the "Night of Stars" performance at Madison Square Garden, N. Y.

Dec. 15th—Participation in Women's League Chanukah Luncheon at Hotel Commodore.

Dec. 22nd—Meeting—Book Review of a current best-seller by Mrs. Naomi Finkelstein; Harold Goldstein, Raconteur, in a program of humorous Jewish anecdotes—Mrs. Sarah Klinghoffer, Chairman.

YOUNG MARRIED GROUP

Jan. 24th—Meeting—Showing of film "Angry Boys" dealing with Parent-Child Relationship—Discussion followed—Social Hour.

Feb. 28th—Meeting—Discussion of "Religion in the Public School System" by Rabbi Saltzman—Social Hour.

Mar. 27th—Card and Mah Jongg Party—Social Hour.

May 21st—Meeting—Lecture on Jewish Music by Mr. Sholom Secunda—Elections—Social Hour.

Oct. 14th—Opening Meeting of season—Discussion on "What to Teach Your Child About God" by Mr. Louis J. Gribetz.

Nov. 18th—Meeting—Discussion on "Must Neighborhoods Change" by Rabbi Benjamin Kreitman—Social Hour.

CENTER ACADEMY ACTIVITIES

Jan. 16th—P.T.A. Meeting—Dr. Roma Ganz, professor of Columbia University, gave lecture on "Preparing the Child for Twentieth Century Living."

Jan. 21st—P.T.A. Mah Jongg and Card Party for benefit of Scholarship Fund.

Jan. 30th—Chamisha Assar Celebration.

Feb. 12th—Lincoln's Birthday celebration—Play presented by Grade VII, followed by parent's luncheon and Student Council auctions in each grade.

Feb. 20th—P.T.A. Meeting—Grade VIII presented a round table discussion entitled "Do Military Men Make Desirable Presidents?"

Mar. 11th—Traditional Purim celebration—Reading of Megillah—Costumes—"Kreplach and Shalach."

Mar. 16th—Purim celebration for parents—Colorful pageant presented in

which every child in the Center Academy participated.

Mar. 20th—P.T.A. Classroom Meeting—Topic, "Classroom Projects."

Apr. 7th—Passover Seder conducted by pupils of Grade VIII—All grades participated.

May 15th—P.T.A. Meeting—Mrs. Anna S. Lesser, director of the Center Academy, introduced new teaching methods.

May 27th—Lag B'Omer picnic of all grades—A gala fete was arranged by Mr. Barney Ain in Prospect Park.

June 11th—Graduation.

June 13th—School closes.

Sept. 8th—School opens.

Sept. 17th—P.T.A. Meeting—Mrs. Phineas Spinrad lectured on "The Role of the Jewish Mother Towards Jewish Education."

Oct. 3rd—Succoth festivity on roof of Jewish Center in the Succah—Prayers and singing of songs characteristic of Succoth holiday—Fruits and other refreshments served.

Oct. 15th—P.T.A.—First classroom meeting held for parents in each grade with respective teacher presiding.

Nov. 23rd—Thanksgiving Day celebration—Series of playlets given by children for parents and friends—All scripts, costumes and scenery created by the students—Kindergarten through Grade VIII participated.

Nov. 26th—P.T.A. book exhibit in honor of Jewish Book Month—Arranged by Grade VIII under the supervision of Mr. Leo Shpall—Sale followed for the benefit of student fund—Cantor Sauler rendered vocal selections and community singing followed.

Dec. 1st-5th—Grade VIII visited Greendale Farms, South Salem, New York (which is an educational camping project) for five days. They were accompanied by Mrs. Anna Lesser, director, and Mr. Albert Slot, teacher, of Grade VIII.

Dec. 10th—P.T.A. Meeting—Film presentation "The Angry Boy."

Dec. 12th—Chanukah celebration—Lighting of candles, musical program presented by children—Each child received a gift—Potato pancakes served for lunch.

The following is a list of the faculty of the Center Academy:

Director—Anna S. Lesser; Acting Head of Hebrew Department—Leo Shpall; Ruby Kupperman, Ruth Lane, Kathryn Greenwood, Gloria Krulik, Mildred Bresler, Evelyn Wexler, Meyer Sussman, Judith Feder, Albert Slot, David Weintraub, Louis Harris, Lila Cohen, Bertha Malkin, Hilda Gelber.

Dec. 16th—Meeting—Chanukah Program—Games—Appropriate Refreshments.

YOUNG FOLKS LEAGUE

Jan. 8th—Meeting—Discussion on "The Problem of Subversive as a Teacher in the Public Schools"—Prof. Louis Jaughin, Speaker—Dancing and Social Hour.

Jan. 15th—Meeting—Israel Bond Drive program—Bess Myerson, Speaker—Entertainment by Peery and Barrett, Concert Pianists—Dancing and Social Hour.

Jan. 22nd—Social Meeting.

Jan. 29th—Current Events Group program—Discussion on "Roosevelt—China Policy—A Hind Sight Evaluation" by Dr. Alvin Bahusen of L.I.U.

Feb. 5th—Current Events Group program—Discussion on "Psychosomatic Medicine" by Dr. Raymond Nadel—Social Hour.

Feb. 12th—Meeting—Program devoted to Jewish Month—Membership participation—Choral Singing and Group Dancing arranged by Harriet Bell and Roslyn Sohn.

Feb. 19th—Lecture in series sponsored by Hebrew Culture Group—Debate on "Shall Israel Accept Reparations from Germany for the Distribution of European Jewry?"—Social Hour.

Feb. 26th—Program dedicated to "Brotherhood Week"—Dr. Irv. Markowitz, Supervisory Psychiatrist at Brooklyn State Hospital, Speaker on "Prejudice: Its Causes and Cure"—Social Hour.

Mar. 4th—Current Events Group program—Discussion on "Germany Today" by a recent visitor from Germany—Social Hour.

Mar. 11th—Meeting—Purim Program—YPL Convention Rally—Social Hour.

Mar. 18th—Social Meeting.

Mar. 25th—Annual United Jewish Appeal Cabaret Night—Orchestra Dancing.

Apr. 1st—Current Events Group program—"Communism in the U. S. A."—

Speaker, Mr. Howard Rushmore, former member of the Communist Party—Social Hour.

Apr. 8th—Model Seder—Passover songs led by Naftali Frankel.

Apr. 22nd—Election of Officers and Executive Board—Social Hour.

Apr. 29th—Social Meeting.

May 13th—Lecture—"Judaism's Attitude Toward Sex"—Rabbi Schneerson on "Jewish Views on Courtship and Marriage."

May 17th—Annual Cotillion—Entertainment—Orchestra Dancing—Refreshments.

May 20th—Installation of Officers and Executive Board—Celebration of 4th Anniversary of the State of Israel—Social Hour.

May 27th—Lecture on "Great Names in Jewish History"—Rabbi Abraham P. Bloch on "The Prophets and Social Justice"—Social Hour.

May 30th—Kiddush following Shevuoth services.

June 10th—Square Dance with Professional Caller Prizes.

June 15th—Spring Picnic.

June 24th—"Roof Garden" meeting to open season of roof meetings held twice a month throughout the summer—Refreshments.

Sept. 12th-14th—Participation in United Jewish Appeal week-end at the Youngs Gap Hotel—Michael J. Rosenfeld, Chairman.

Sept. 23rd—Square Dance—David Leone, Caller.

Sept. 27th—Y.F.L. Sabbath—Participants: Gerald Jacobs, Harold Kalb, Max Wertheim, Rhoda Blum—Kiddush followed service.

Sept. 29th—Annual Yom Kippur Night Dance—Proceeds to Charity.

Oct. 7th—Meeting—Formation of plans for coming season—Award presented by YPL for excellence in programming during past year.

Oct. 14th—Simchas Torah program.

Oct. 19th—Picnic followed by Moonlight Autumn Hayride—Michael J. Rosenfeld, Chairman, Janice Nathanson, Co-Chairman.

Oct. 21st—Program devoted to U.N.—"The U.N.—Its Crisis and Future," by

Mr. Oscar Schachter, Deputy Director in U.N. Legal Dept.—Question period—Social Hour.

Oct. 26th—Participation in YPL Conference at Temple Anshe Chesed, N. Y.

Oct. 28th—Pre-election Symposium—Participants: Sidney Katz, Alex Rosenberg, Elmer Riffman, Jerry Schneider—Social Hour.

Nov. 4th—Election Night Social—Election Returns—Dancing.

Nov. 11th—Dramatic presentation on an Armistice Day Theme—Social Hour.

Nov. 18th—Celebration of Jewish Book Month—Discussion of David Kazan's book "A Walker in the City"—Social Hour.

Nov. 25th—Thanksgiving Day Program—Discussion on "Jewish Contributions to American History" by Mr. Leo Shpall—Social Hour.

Dec. 2nd—Game Night—Social Hour.

Dec. 9th—Current Events Group program—Speaker, Mr. Peter S. Kurtz, Brooklyn Chairman of the Anti-Defamation League—Films and Psychological Experiments entitled "Rumor Clinic"—Jerry Schneider and Shirley Rubin, Co-Chairmen.

Dec. 14th—Participation in United Jewish Appeal—"Three Ring Circus" at the Armory, N. Y.

Dec. 16th—Annual Chanukah Program—Rabbi Kreitman—Center Choral Ensemble under the leadership of Mr. Sholom Secunda.

Dec. 23rd—Federation Cabaret Night—Orchestra Dancing—Guest Speaker—Entertainment.

Dec. 30th—YPL Night—Young Folks League hosts to City-wide YPL membership—"The YPL Story" in Eternal Light style presented by Herb Levine and Arnold Magaliff.

JUNIOR ACTIVITIES

Jan. 3rd—Junior League meeting—Discussion of New Year's Customs.

Jan. 5th—Shomrim Boys Club Basketball Game.

Jan. 10th—Junior League meeting—Evening of Israel Folk Dancing.

Jan. 17th—Junior League meeting—Discussion of "Can You Top This" program—Social Hour.

Jan. 24th—Junior League meeting—

Discussion of topic "Can Inter-marriage Possibly Lead to Happiness" — Social Hour.

Feb. 7th — Junior League meeting — Discussion on "What Makes Jewish Music?" — Participants: Robert Kritiz, Vivian Daitz, Ira Koslow.

Feb. 9th—Joint celebration of Saturday night Junior Clubs in honor of Jewish Music Month led by Mr. Naftali Frankel, Music Instructor of Hebrew School.

Feb. 14th — Junior League meeting — Program celebrating "Brotherhood Week" —Discussion on "Jewish Ideas and Ideals of Brotherhood as Found in the Talmud" —Social Hour.

Feb. 21st — Junior League meeting — "Talent Night" arranged by Rita Goldberg—Social Hour.

Feb. 23rd—Joint Assembly of Saturday night Junior Clubs in observance of Inter-faith Day — Appropriate movie shown.

Feb. 28th — Junior League meeting — "Sadie Hawkins Night" in observance of Leap Year arranged by Frances Hirschhorn.

Mar. 1st — Junior Inta-League Leap Year Dance—Games and dancing.

Mar. 6th — Junior League Monthly Open Meeting and Social.

Mar. 13th—Junior League meeting—Purim program — Presentation of play "The Great Purim Scandal."

Mar. 15th—Purim Carnival—Saturday Night Junior Clubs jointly with the Junior Congregation—Proceeds to United Jewish Appeal.

Mar. 20th—Junior League meeting—Panel discussion "How Has TV Affected the Social Habits of the American People"—Social Hour.

Mar. 27th—Junior League meeting—Discussion on "Has the American Jewish Community Been Influenced by the Creation of the State of Israel?" — Social Hour.

Apr. 3rd — Junior League meeting — "Passover Traditions and Their Origins" led by Mr. Jos. Aaron—Social Hour.

Apr. 12th—Vivalets—Model Seder—Entertainment—Songs and dances.

Apr. 14th—Joint Junior Clubs—Hosts to Brooklyn Region of the United Synagogue Youth—Special Maariv service in

Synagogue conducted by the Synagogue Youth—Social Hour.

Apr. 24th—Junior League Social meeting — Entertainment planned by Rita Goldberg.

May 1st — Junior League meeting — Discussion "Relationship Between Science and Religion" led by Morton Lowenfeld —Social Hour.

May 8th — Junior League meeting — Panel and Group discussion "What Kind of President Does Our Country Need?" —Social Hour.

May 15th—Junior League meeting—Commencing of weekly "Roof Garden" meetings for the duration of the month of June.

Sept. 18th—Junior League meeting—"Get Acquainted" Social and Open Meeting opening new season.

Oct. 9th — Junior League meeting — Succoth program—Brief discussion on the "Significance of the Holiday" — Social Hour—Refreshments in the Succah.

Oct. 16th—Junior League meeting—Forum discussion on Election Issues — Arthur Viders for Republicans; Richard Stadin for Democrats—Social Hour.

Oct. 18th — Opening meeting for all Junior Saturday Night clubs.

Oct. 23rd—Junior League meeting—Election of Officers — Discussion of "Would the Drafting of Women Solve Many of the Problems of Our Youth Today?" led by Miss Gilda Blitzer and Bernard Goldberg—Social Hour.

Nov. 6th — Junior League meeting — Monthly Open Meeting and Social Get-Together.

Nov. 13th—Junior League meeting—Discussion "What Part Should Youth Play in the Life of the Jewish Center"—Prominent member of the Center Youth Commission—Social Hour.

Nov. 20th—Junior League meeting—Program in memory of Dr. Chaim Weizmann, President of Israel—Social Hour.

Nov. 27th — Junior League Annual Thanksgiving Social.

Dec. 4th — Junior League meeting — Open meeting and Game Night planned by Rena Rosenbaum and Sherry Siegel.

Dec. 6th — Inta-League, Intra-League and Junior Inta-League Square Dance.

Dec. 11th — Junior League — Pre-Chanukah Candle-lighting ceremony —

Panel discussion on "Chanukah in History and Tradition" — Chanukah songs and dances.

Dec. 13th—Joint Junior Clubs—Movie — Presentation of Book Month Poster Contest awards.

Dec. 18th—Junior League meeting—Program devoted to Jewish Book Month celebration—Discussion on "What Jewish Book Should One Have in a Home Library?" led by Mr. Jos. Aaron.

Dec. 25th—Junior League meeting—Panel discussion on "What is a Sound Jewish Attitude Towards Christmas?" — Participants: Rena Rosenbaum, Sam Rapaport, Stuart Oelbaum—Mr. Jos. Aaron, Moderator—Social Hour.

PHYSICAL TRAINING COMMITTEE Basketball Games

B.J.C. vs. Boro Park Y.M.H.A.—Nov. 23rd.

B.J.C. vs. 92nd Street Y.M.H.A. — Nov. 30th.

B.J.C. vs. Union Temple—Dec. 7th.

B.J.C. vs. Rego Park Jewish Center—Dec. 21st.

BAR MITZVAHS

Lloyd Klapper, son of Dr. and Mrs. David Kuperstein—Jan. 5th.

Ira David Miller, son of Dr. and Mrs. Solomon J. Miller—Jan. 19th.

Daniel Schwartz, son of Mr. and Mrs. Max Schwartz—Jan. 19th.

Paul S. Spiegler, son of Mr. and Mrs. Moe Spiegler—Feb. 9th.

Joel Alan Newman, son of Mr. and Mrs. Irving Newman—Feb. 16th.

Samuel Dansky, son of Mr. and Mrs. Abraham Dansky—Feb. 16th.

Steven Dittman, son of Mr. and Mrs. Stanley Dittman—Mar. 1st.

Stephen Munzer, son of Mr. and Mrs. Harry Munzer—Mar. 15th.

Leonard Peter Fried, son of Mrs. Harry Fried—Apr. 26th.

Bruce Plapinger, son of Mr. and Mrs. Eugene Plapinger—May 10th.

Martin Skeer, son of Mr. and Mrs. Abraham Skeer—May 17th.

Frederick Martin Yaeger, son of Mr. and Mrs. Charles Yaeger—May 17th.

Stephen Arnold Zerof, son of Mr. and Mrs. Howard Zerof—May 17th.

Joseph Krimko, son of Mr. and Mrs.

Abraham Krimko—June 7th.

Alan Noah Fruitstone, son of Mr. and Mrs. Henry Fruitstone—June 14th.

Martin Lewis, son of Mr. and Mrs. Philip Lewis—June 21st.

Jay Myron Jackman, son of Mr. and Mrs. James J. Jackman—June 14th.

Martin Ellis, son of Mr. and Mrs. Samuel Ellis—June 21st.

Stanley H. Skalka, son of Mr. and Mrs. Emanuel Skalka—June 21st.

Ronald Goldstein, son of Mr. and Mrs. Richard D. Goldstein—Sept. 6th.

Robert Blumberg, son of Mr. and Mrs. Edward J. Blumberg—Sept. 13th.

Stephen Sklar, son of Dr. and Mrs. Carl Sklar—Sept. 27th.

Alan Goldenberg, son of Dr. and Mrs. Morris Goldenberg—Sept. 27th.

Stephen Molow, son of Mr. and Mrs. Morris Molow—Oct. 18th.

Arnold S. Ross, son of Mr. and Mrs. Albert Ross—Oct. 18th.

Philip Robert Skloot, son of Mr. and Mrs. Harry Skloot—Oct. 25th.

James Emanuel Goell, son of Mr. and Mrs. Milton J. Goell—Oct. 25th.

Paul Heller, son of Mr. and Mrs. Louis Heller—Oct. 25th.

Fred Shwom, son of Mr. and Mrs. Edward Shwom—Nov. 8th.

Arnold A. Amster, son of Mr. and Mrs. Daniel Amster—Nov. 22nd.

Robert Morris Winick, son of Mr. and Mrs. Jesse Winick—Nov. 22nd.

David J. Bershad, son of Mr. and Mrs. John Bershad—Nov. 29th.

Richard Saul Epstein, son of Mr. and Mrs. Philip Epstein—Nov. 29th.

Jeffrey Harris Weissman, son of Mr. and Mrs. Phil Weissman—Dec. 13th.

HEBREW AND SUNDAY SCHOOL

Jan. 20th—High School Community Breakfast.

Jan. 30th—Meet-the-Faculty Meeting—Guest Speaker, Rabbi Theodore Lewis.

Feb. 11th—Tu B'shvat Celebration.

Mar. 9th—Purim Entertainment.

Mar. 10th—Reading of Megillah for Pupils.

Mar. 11th—Purim Classroom Parties.

Apr. 2nd—Model Passover Seder.

Apr. 9th-17th—Special Passover Ser-

vices in Junior Congregation.

Apr. 30th—Israeli Independence Day Celebration.

May 11th—Parent-Child Community Breakfast—Speakers: Mrs. Nehamah Cohen and Mr. Samuel Spevack.

May 12th-13th—Lag B'Omer Athletic Events.

May 18th—U.J.A. Film Festival.

May 30th—Consecration Exercises.

June 15th—Graduation Exercises—Presentation of Cantata, "Proclaim Liberty."

June 18th—Choral Group Party.

June 23rd—Promotion Day.

June 25th—Faculty Reception.

Sept. 4th—Opening of Hebrew School.

Sept. 14th—Opening of High School Department.

Sept. 20th-21st—Rosh Hashanah—Junior Congregation Services.

Oct. 11th—Simchat Torah Procession.

Nov. 5th—P.T.A. Meeting—Presentation of Cantata, "Shalom Means Peace."

Nov. 8th—Hagigath B'reshith.

Nov. 9th—High School Community Breakfast—Speaker: Rabbi Kreitman on "Jewish Chaplains in the Armed Forces."

Nov. 16th, 17th & 18th—Assemblies in Honor of Chaim Weizmann.

Nov. 22nd—Junior Congregation Service Conducted by Graduation Class.

Nov. 30th—P.T.A. Chanukah Program.

Dec. 14th—Chanukah Entertainment.

Dec. 28th—Israeli Film "The Great Promise."

Dec. 30th—Celebration of Jewish Book Month by all Brooklyn Hebrew Schools.

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS.

Dr. Israel H. Levinthal, Director.

Dr. Benjamin Kreitman, Associate Director.

Mrs. E. N. Rabinowitz, Registrar.

Hebrew A: Every Wednesday, 8 to 9 P.M., Mr. Aaron Krumbein, Instructor.

Hebrew B: Every Wednesday, 8 to 9 P.M., Mrs. Jean Serbin-Beder, Instructor.

Hebrew C: Every Wednesday, 8 to 9 P.M., Mr. Samuel Edelheit, Instructor.

Advanced Hebrew and Bible in He-

brew: Every Wednesday, 8 to 9:30 P.M., Mrs. Nellie Cohen, Instructor.

Hebrew A: Every Thursday, 10 to 11:30 A.M., Mrs. Evelyn Zusman, Instructor.

Hebrew B: Every Thursday, 10 to 11 A.M., Mrs. Evelyn Zusman, Instructor.

Hebrew C: Thursday, 11 to 12 A.M., Mrs. Evelyn Zusman, Instructor.

Religion: Every Wednesday, 9 to 10 P.M., Dr. Benjamin Kreitman.

History: Every Tuesday, 7 to 8 P.M., Mr. Leo Shpall, Instructor.

Philosophy of Jewish Religion: Every Tuesday morning, 10 to 12 o'clock, Dr. M. Freedman, Instructor.

(b) JUNIOR CONGREGATION.

The children of the Hebrew School and Center members meet every Saturday morning and during holidays, in the Beth Hamidrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation are held during Rosh Hashanah and Yom Kippur.

(c) CHILDREN'S CONGREGATION.

Special services are held each Sabbath for children below the age of 10. The Children's Congregation also meets during the High Holidays. The teacher in charge is Mrs. Evelyn Zusman.

Hebrew Religious Schools

1. BETH-SEFER IVRI (HEBREW SCHOOL):

The upper grades meet on Tuesday and Thursday from 4:00-6:00 P.M. and on Sunday from 9:40-11:30 A.M. The lower grades meet on Monday and Wednesday from 4:00-6:00 P.M. and on Sunday from 11:30-1:00 P.M. The curriculum, which covers six years of work, includes Hebrew conversation, Chumash, Siddur, Hebrew literature, Jewish history, Jewish current events and Hebrew songs.

Boys older than 10 are not admitted to the beginners' class.

2. SUNDAY SCHOOL:

Classes from 1st to 4th grade meet on Sunday from 10:00-12:00 A.M. Beginning with the 5th grade, girls attend one afternoon a week in addition to Sunday morning.

3. HIGH SCHOOL DEPARTMENT:

a.—Florence Marshall Hebrew High School.

Graduates of the Hebrew School and

Center Academy are eligible to join this school, a branch of which meets three times weekly in the Brooklyn Jewish Center. The course covers four years of intensive work in Tanach, Hebrew and history.

b.—Post-Bar Mitzvah Fellowship.

Students continue their studies for a two-year period beyond Bar Mitzvah. In addition to their study of history and Bible, the students conduct morning services on Sunday in conjunction with the Post-Bar Mitzvah breakfasts arranged by the Parent-Teachers Association. The last late Friday night service of the year is devoted to the graduates of this group.

c.—Consecration Class.

Graduates of the Hebrew School, Center Academy or Sunday School are eligible to join the Consecration class which meets on Sunday morning. Consecration exercises are held on the first day of Shavuoth.

d.—Post-Graduate Class.

This is a two-year extension course in Tanach and Hebrew for graduates of the Hebrew School and Academy. Students meet for a three-hour session on Sunday morning.

e.—Senior Group.

Upper grade high school students who have completed a preliminary course may enroll in this group which meets on Sunday morning for the study of Jewish ethics and current problems. This is a two-year course.

Hebrew School Faculty

Dr. Israel H. Levinthal..... *Director*

Rabbi Mordecai H. Lewittes..... *Principal*
Mrs. E. N. Rabinowitz..... *Registrar*
Mrs. E. M. Cohen..... *Secretary*
Mr. Naftali Frankel..... *Music Instructor*

Mrs. Jean Serbin-Beder, Mr. Hyman Campeas, Mrs. Nellie Cohen, Mr. Samuel Edelheit, Miss Judith Eisenberg, Mr. Irving Gabel, Mr. Aaron Krumbein, Mrs. Dorothy Ross, Mrs. Betty Rothberg, Mr. Leo Shpall, Mrs. Paula Weinreb, Mrs. Evelyn Zusman and Mrs. Lila Cohen.

Sunday School Faculty

Mrs. Mimi Alter, Mrs. Rebecca Green-seid, Mr. Jacob Grumet, Mr. Samuel Klein, Mrs. Dorothy Ross, Mrs. Rose Rosenthal, Mr. Nathan Savitsky, Mrs. Selma Shacknai, Miss Laura Sorscher, Mrs. Ganya Spinrad, Miss Hannah Weidman, Miss Tobia Brown, Mr. Morton Bromberg, Miss Helen Aronow, Mrs. Roselyn Campeas, Mr. David Pineles.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Lectures in Yiddish by Rabbi Gerson Abelson and guest speakers.

Class In Talmud

Class in Talmud meets Saturday afternoon throughout the year. Rabbi Jacob S. Doner, Instructor.

CENTER CLUBS

YOUNG MARRIED GROUP—Social and cultural activities. Meets monthly.

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, men over 21 years and girls over 18 years.

JUNIOR LEAGUE—Boys and girls of college age. Meets every Thursday night. Mr. Joseph H. Aaron, Leader.

INTA-LEAGUE—Boys and girls in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Mr. Joseph H. Aaron and Mrs. Claire Aaron, Leaders.

JUNIOR INTA-LEAGUE—Boys and girls in the first and second year of high school. Irene and Daniel Pressner, Jean and Alvin Goldberg, Leaders.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Mr. Joseph H. Aaron, Leader.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Florence Bromberg, Leader.

TZOPIF AND MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Mr. William Rosenthal, Bernard Model, Leaders.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Mrs. Jean Goldberg, Leader.

GIRL SCOUT TROOPS.

Mr. Alvin Goldberg, Athletic Director. Mr. Donald Adolph, Swimming Instructor.

Mr. Leo Shpall, Director of Clubs.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Kreitman.

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The Brooklyn Jewish Center Review

March, 1953

This issue of the Review marks the 20th year of its publication.

By a lamentable coincidence, the anniversary comes at a time when we are mourning the passing of Joseph Goldberg, the Administrative Director of the Brooklyn Jewish Center, who did so much for its development and progress.

It had been planned to celebrate the anniversary in some suitable manner. Instead, the Editorial Board dedicates this issue to Joseph Goldberg, to the recollections of this fine man by his many friends and his associates.

WHAT TO KNOW ABOUT PASSOVER

Passover Terms

Pesach means the "Paschal Lamb," this refers to the lamb eaten by the Israelites on the eve of their departure from Egypt. It was eaten by the Israelites in haste, their loins girded and staff in hand, ready for the exodus. The blood of the paschal lamb on the doorposts was a sign to the angel of death of "pass over" the Israelite homes, hence the name "Passover."

Nisan is the month on which Passover falls. The paschal lamb was eaten in the evening after the fourteenth day of Nisan. This holiday is observed for seven days in Israel and for eight days in the Diaspora. Before the calendar was fixed by mathematical calculation the Sanhedrin in Jerusalem would send messengers notifying each community when the new moon had been sighted. Since messengers did not always arrive on time in communities outside of Israel, an extra day was added since the Jews were not completely certain as to which day marked the beginning of the festival.

Haggadah means "telling the story." It is our duty to tell the story each year, particularly to the children. The book which tells the story is now called a *Haggadah*.

Bedikat Hametz means searching for the leaven. On the evening before the Seder the head of the house conducts an impressive ceremony of searching for the leaven. Holding a candle to light the way the father gathers all crumbs of bread with a feather and spoon. The leaven is burnt the next morning in ful-

fillment of the injunction to destroy all *Hametz*.

How to Kasher Utensils

Spits and broilers must be made red hot.

Pots and pans must be dipped in boiling water, or the water in the vessel must be allowed to boil over after a thorough cleansing.

Spoons, knives and forks must be immersed in boiling water.

Glasses are placed in water for three successive days, the water being changed daily.

Earthenware and porcelain utensils cannot be kasher by any process.

Mah Nishtanah, or the Four Questions

Why is this night different from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night we may eat only unleavened bread.

Why is it that on all other nights we may eat any kind of herb, but on this night we are required to eat bitter herbs?

Why is it that on all other nights there

is no required dipping of foods, but on this night we are required to dip the food twice — once *Karpas* in salt-water, and thereafter bitter herb in *Charoset*?

Why is it that on all other nights we may eat either sitting or reclining, but on this night we all recline?

The Answers to the Four Questions

The *matzah* reminds us of the unleavened bread which the Israelites ate in their hurried departure from Egypt.

The bitter herb, called *maror*, reminds us of the bitter lives led by the Israelites as slaves in Egypt.

The *Karpas*, for which celery or parsley may be used, is an entree to signify a festive supper in honor of this great holiday of freedom. The salt water makes the vegetable more palatable. These herbs are also timely reminders of the advent of Spring. The *Charoset* is a mixture of apples, nuts and wine reminding us of the bricks and mortar which the Israelite slaves were forced to make in Egypt.

Reclining is a sign of freedom.

Seder Symbols and Their Meanings

Seder means "order" or "programs of ceremonies."

Kiddush the prayer of sanctification is made over a cup of wine to show that this is a holiday of joy.

Arba Kosot the four cups are symbolic of the four promises of freedom found in the Bible.

Ten Plagues. We pour out drops of wine at the recital of the ten plagues to show that our joy is not complete since

(Continued on page 20)



A 16th Century Italian-Jewish family of Mantua at seder in Mantua.

Preparing for the Passover in old Holland. These 17th century prints show the baking of matzoth in the communal oven. Matzoth



were baked 30 days before Pesach except the *matzah shemira*, which was baked in the afternoon of the 14th of Nisan.

BROOKLYN JEWISH CENTER REVIEW

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No. 26

In Memory of Joseph Goldberg

THE news that Joseph Goldberg died fell like a pall upon the Brooklyn Jewish community and upon the membership of the Brooklyn Jewish Center in particular. The shock came upon us "so like a lightning which is here and gone ere one can say it lightens." The tremor of emotion we all felt was not transient, but a steady, pang-lingering sentiment. No one could rise above the sense of a deep, personal loss. What a void one man can make!

Death is not only a time of sorrow but also a time for meditation. The soul seeks for the inspiration of high thought. Man is lifted out of the groove of triviality into regions beyond the clouds and vapors of the earth. Death clears the eyes. It supplies us with the microscope to see things which, in the rush and drive and tumult of our busy present, remain unperceived or unheeded. Death breaks the box which contains the precious ointment and sheds its fragrance around. Sorrow is blended with insight. The heart is moved by a yearning to do honor to the deceased. Recollections twine themselves around the heart and fondly dwell on the qualities and virtues of the departed.

This was signally manifested in the passing of Joseph Goldberg. The reminiscences of his gentleness, tenderness, modesty; of his generous nature, his cheerfulness, his patience, his transparent rectitude, his excellent gifts—all these spoke so vividly to us. The weight of his death sorely oppressed us and we kept on saying to ourselves he had died too early for his friends, for the Center and for the community. He was altogether

too fine, too precious to die so early—too soon before the "keepers of the house begin to tremble."

It was hard to reconcile ourselves to the fact that Goldberg was dead. We wanted to give vent to our emotions. We struggled for words to express the grief, but a voice seemed to say, "Be still and know that I am God."

Despite the heavy downpour which kept away hundreds from paying their last tribute to Joe at the funeral, the synagogue was thronged to capacity by men and women of every class, each sensitive to the other's feelings—a throng characterized by kindness and courtesy, lending greater solemnity to the hallowed scene. No one who was present will ever forget the reverent hush that settled upon the great assemblage when the casket was brought in. The Brooklyn Jewish Center has witnessed many funerals in its thirty-three years of existence, but never was there such a demonstration of respect. The procession, headed by the Board of Trustees, moved noiselessly, a mute sadness clouded their faces. All looked grave and shaken and did not hide their tears. "'Tis manliness to be heart-broken here."

Dr. Levinthal was to perform the tender office of eulogizing the deceased. The Rabbi's friendship with Goldberg had continued unbroken for thirty-three years, from the day they first met in the Brooklyn Jewish Center till the day of Joe's death. Their relations had been of the closest intimacy and had grown in personal love and admiration with the years. No one had had a better opportunity to learn and to know the qual-

ities of Goldberg's nature. Indeed, in a sense, it was a welcome moment when Dr. Levinthal made his appearance at the rostrum. The heart of the congregation was sorely pressed, and everyone sought surcease from grieving. Everyone wished to hear the consoling word. All hoped that Dr. Levinthal could fashion into articulate words what was in their hearts. In a gentle voice, the Rabbi read as his text: "Moses rejoiced in the gift of his portion, for Thou didst call him a faithful servant."

In applying this text to the deceased, he said that Joe had been a happy man, for God and man will always call him the faithful servant. It was a happy text and a happy allusion. They were balsamic words. The association of Goldberg with happiness was to the congregation like the calm after a tempestuous day. Dr. Levinthal gave a warm and generous estimate of Goldberg's life and work and character. No greater praise and commendation could well have been bestowed on any other man in the Brooklyn Jewish Center, and no other person deserved more admiration and gratitude than Joseph Goldberg. Neither the partiality of friendship nor the tendency to exaggerated eulogy common at funeral occasions, nor the temptation to find consolation for one's loss in the exaltation of bereavement, prompted the lament and encomiums by Dr. Levinthal. His words were the spontaneous and unconscious homage of the heart, to which all said "Amen."

Thus the dark curtain dropped on the life of one of the most unselfish, useful and consecrated men, leaving us to draw

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

The Loss of Our Devoted Friend

ALL of us who knew the sainted Joseph Goldberg, of blessed memory—and who at the Center did not!—are still overwhelmed by the heavy blow that we sustained in his death. Somehow, we cannot realize even now the tragic truth that he is no longer with us. I once remarked at a testimonial that was tendered to him, that he reminded us of the familiar aria sung by Figaro in the opera, "The Barber of Seville"—"Figaro, Figaro, Figaro here, Figaro there!" It was always "Goldberg here! Goldberg there!" At every meeting, at every conference of every group and of every committee, Goldberg had to be there. One could not conceive of a meeting without him. He was the great source of information of everything that was done or that had to be done. His advice was sought for by everyone and at all times. We will miss him greatly in every task that we will have to perform.

I, in particular, feel a personal loss in his death. I worked with him, side by side, from the very first day that he came to us thirty-three years ago. I recall the day he called to see me, to apply for the position that the Center wanted to fill,

EDITORIAL

(Continued from page 3)

fresh inspiration from his life, from his work and character.

What accounts for this outpouring of love and admiration for Joseph Goldberg? What power was there within him that won for him the popular heart? What peculiar gifts distinguished him from other leaders, and what features of his nature inspired our admiration? We shall learn a profitable lesson from the contemplation of his life and character.

—LOUIS J. GRIBETZ.

This is the first of two editorials on Joseph Goldberg by Mr. Gribetz. The second will appear next month.

that of Executive Director. He was a very young man, still in the twenties. I was attracted to him after the first few moments of our conference, and I immediately recommended him to our officers. I sensed at once his love for Jewish values, the high ideals which he exemplified, and his ability to grasp the deeper philosophy underlying the Synagogue Center movement. I can attest with all sincerity that not once in all these 33 years did Joseph Goldberg swerve from the lofty ideals that were his. The beautiful traits of his character, which I recognized when I first saw him, remained unsullied throughout all the years of his active life. Never was there a disagreement between us—there was at all times a harmonious blending of views and attitudes concerning the program of our Brooklyn Jewish Center. One can therefore easily understand what I mean when I say that I feel as if part of my very being has been torn from me.

Goldberg served not only our Center but also every good and worthy cause in our community. As a matter of fact, so great was his love for the Center, that he wanted our institution to be in the forefront of every communal undertaking. Whether it was Zionism, the United Jewish Appeal, the Federation, the Jewish Theological Seminary, the Yeshivah University, the Brooklyn Jewish Community Council, of which he was one of the founders, or any other civic, charitable or educational endeavor, Joseph Goldberg not only served with devotion and ability, but also strove to see to it that the Center should be the leader in all these undertakings.

Happily, he did not have to wait until death to be appreciated. He was honored by his colleagues in having been chosen the first president of the National Association of Synagogue and Center Administrative Directors, as well as the first president of the Brooklyn Association of

the Administrative Directors. All of them were eager and happy to learn from him, and he was always ready and glad to share with them the wisdom he acquired in his rich experiences. And I am certain that he felt the love and affection that all at the Center had for him.

His devotion to the Center was exceeded only by his devotion to our beloved America and to the land of his people's dream—the land of Israel. He served in the armed forces of the United States during the first world war, and was one of the organizers of an important and active Jewish Veterans Post. But his love for America went beyond fighting in time of war. He strove to keep America true to the basic ideals of our American Democracy; he wanted to guard our country from enemies within our borders who aimed to destroy those principles of true liberty and genuine democracy which inspired the founders of our Republic.

And his love for Zion came from a deep and sympathetic understanding of what Zion meant in the consciousness of the Jew in the last 2,000 years. One of the rewards in life that he did achieve was to live to see that dream realized and the State of Israel reborn. It is indeed a beautiful gesture on the part of his friends and admirers to plant in his name and memory a forest on land of the Jewish National Fund that shall be an everlasting reminder of the love that he bore for the ideal of Zion.

All of us share the grief of the bereaved widow and children. They can find some measure of comfort, even in these dark hours, in the richness of his service and accomplishments, in the knowledge that his name and life will be remembered and cherished by all who knew him for years and years to come.

Israel H. Ben-Zion

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IN TRIBUTE TO JOSEPH GOLDBERG

Joseph Goldberg, the Administrative Director of the Brooklyn Jewish Center, passed away on February 14, 1953. In these pages the man and his work are remembered with affection by his friends and associates.

FROM FRIENDS

Mr. Joseph Goldberg won the hearts of all the friends of Brooklyn Jewish Center through his dedication to it and to Judaism. Efficient, but not officious; helpful and selfless, he did all he could to make every contact with Brooklyn Jewish Center a pleasant experience. It was a delight to find oneself in his company. In his death not only the Brooklyn Jewish Center, its distinguished rabbis, and its lay leadership, but all of us have suffered a grievous blow.

—LOUIS FINKELSTEIN, *Jewish Theological Seminary of America.*

☆

The passing of Joseph Goldberg is an irreparable loss not only for the Brooklyn Jewish Center but for American Judaism as a whole.

The survival of our tradition through thirty centuries of varying political, economic and social conditions in every corner of the globe is a miracle, but not without its causes. Essentially the secret has lain in the capacity of growth and creative adjustment which Judaism has had from the days of Moses to our own time.

In this history, America is today playing a unique role. The Synagogue has had twenty-five hundred years of history behind it, as the House of Prayer, the House of Study and the House of Assembly. Under the revolutionary impact of American life, this ancient tradition has taken on a new form in the Synagogue Center.

Symbolizing this characteristically American development of Jewish tradition at its best stands the Brooklyn Jewish Center, and the physical embodiment of its program of activities was Joseph Goldberg. He was a pioneer in a calling yet to be developed—that of the Jewish

civil servant to whom Jewish service is not a livelihood, but a way of life. With every fiber of his being he loved his faith, his tradition and his people. His extraordinary ability, limitless patience and gentleness endeared him to all who knew him.

The lives of untold thousands are better and nobler because of Joseph Goldberg. He built himself an eternal monument in the Brooklyn Jewish Center.

—ROBERT GORDIS.

☆

I knew Joe Goldberg since the beginning of his service with the Center, and I had both a personal affection for his gentle, quiet, considerate relation to people, and a deep admiration for his intellectual qualities and his warm Jewishness. He was one of the "orogi bascter" that Bialik wrote about, modest, persistent, loyal, and completely devoid of personal ambition.

—MAURICE SAMUEL.

☆

I am deeply sorry to hear of the death of Joseph Goldberg, and welcome the opportunity to pay tribute to his sacred memory. If ever there was a true servant, faithful to his utmost responsibilities, and indefatigable in his concern for the welfare of a great institution like the Jewish Center, Mr. Goldberg was that person. Think of the great good fortune of the Center through these many years gone by in having command of Mr. Goldberg's efficiency, zeal, and high spirit of dedication!

I was busy for many years as a public lecturer as well as parish minister. Through most of these years I enjoyed the honor, at Mr. Goldberg's invitation, of speaking on great Center Forum platform. The meetings were always exciting, a true evidence of the high intelligence and wide public interest of the

Center audiences. But I remember chiefly in my visits the wonderful hospitality of Mr. Goldberg's reception and care for my comfort and convenience. I could see in him a dedicated soul. His memory will long abide within my heart.

—JOHN HAYNES HOLMES,
*Minister Emeritus of the
Community Church.*

☆

I join in the tributes that are being paid to the memory of Joseph Goldberg, who, for thirty-three years was a devoted administrator of the affairs of the Brooklyn Jewish Center. He was a man of unusual devotion to the responsibilities he assumed. The impress of his personality was evident in how the Brooklyn Jewish Center grew—a social and educational institution permeated with tradition and religion. Largely as a result of his arduous labors, the Brooklyn Jewish Center today stands out as a unique organization in the great community of which it is a part. The memory of Joseph Goldberg will live through the institution whose life he helped to mould.

—LOUIS LIPSKY.

☆

Joseph Goldberg stands out as one of the men I most esteemed in the life of the Jewish community. Possessing all the virtues one expects of an ideal public servant, he had much more to endure him to all of us. He gave of himself with a devotion and generosity of spirit far beyond the line of duty. There was no aspect of Jewish life which failed to evoke his zeal and his unusual abilities.

The Brooklyn Jewish Center, itself a great institution of which Brooklyn Jewry may well be proud, was fortunate in having Mr. Goldberg as its Administrative Director. Many have contributed to its greatness. None served it more effectively or with greater devotion.

—DR. EMANUEL NEUMANN,
Member of the Jewish Agency.

FROM THE CENTER FAMILY

The untimely passing of Joseph Goldberg was a terrible loss to our Center and to our people, as well as to his family.

I was associated with Mr. Goldberg for the past two decades and can unhesitatingly say that I have never known anyone more sincere, more industrious or more conscientious.

Mr. Goldberg could have accumulated a substantial amount of material wealth had he used his many talents in the business world. However, he chose to serve his fellow man; because of this choice, the Center was the beneficiary of his devoted and fruitful efforts.

He was the good right arm of all our former Presidents, and it is indeed a great personal loss to me, that in my service as President of this institution I will be deprived of the invaluable assistance of our late Executive Director.

May God grant his soul peaceful and eternal rest.

—MOSES SPATT,
President of the Center.

☆

It is difficult for me to express the sense of loss and bereavement I feel in the passing of Joseph Goldberg. His illness prevented him from being present at the last annual meeting, and it is a symbol of his devotion to the Center that this was the first time in his entire career at this institution that he missed such an occasion. Only his critical condition could keep him away. Nevertheless, he continued to keep in touch with the Center, almost to his last days.

The success that the Center has had was due in a great measure to his wisdom, his foresight, his energy and his deep devotion. We meet few men like him, and I personally am grateful that I was privileged to know him, and to have worked with him.

—EMANUEL GREENBERG,
Honorary President of the Center.

☆

As one who started Joe Goldberg on his career at the Brooklyn Jewish Center, I find it difficult to reconcile myself to the tragic fact that he is not among the living. When I come to the Center I somehow see him around everywhere. I see his work, his efforts. Even if he is not with us in person his work goes on.

To evaluate his services I would have to go through a history of thirty years. He took part in everything that has happened in this institution since the laying of its cornerstone. He served under four presidents, and if they were successful it was largely because of his efforts, his guidance and his help.

History will appraise the work of all the four presidents that Joe Goldberg worked under; but Joe's value and service will live with the institution forever. He was a unique personality, and he achieved the highest respect and admiration that a man can earn. Blessed be his memory.

—SAMUEL ROTTENBERG,
Honorary President of the Center.

☆

There never was and probably never will be another Joe Goldberg. Quietly and with a world of patience, he gave of himself to practically every worthwhile Jewish organization. No lay leader, nor, for that matter, no professional one, proceeded without consultation with and guidance from Joe. The remarkable thing about his unlimited help was that despite the fact that his opinions were given frankly, he never made an enemy. Everybody was his friend. I suppose the reason was that we all saw how unselfish and how sincere he was.

I feel proud in confessing that I never proposed anything in Jewish life until Joe gave his approval to it. We argued often, but unless I was able to persuade him that my proposal was sound, I dropped it. Joe did all his work from the background, and with such dignity! His opinions and thoughts will always be with me.

—MAURICE BERNHARDT,
First Vice President of the Center.

☆

I find it hard to believe that Joe Goldberg has passed on into the great beyond. I find it even more difficult, in the meager space available, to delineate his character and to evaluate his services adequately. I can merely highlight some salient features of the man.

My work at the Center brought me into close contact with him and gave me ample opportunity to observe his selfless devotion to his task. He spent night after night at committee meetings and made himself available far past midnight to help members who called on him in

their hour of distress. Nor did distance mean anything to him. Even when he was trying to regain his shattered health recently in Florida, he kept in daily touch with the Center by mail or telephone and guided its destinies almost to his last day on earth. Yes, he was indeed a true son of the Conservative movement; but, while he labored successfully to conserve Judaism via the Center, he failed utterly to conserve himself.

His was a creative mind, ever alert for new ideas and for added activities which would enhance the effectiveness and the prestige of the Center. To him, mere status quo was a step backward. His achievements were due, in no small measure, to his saintly patience and his remarkable tact. He knew how to cope with varying temperaments and tempers without losing sight of the ultimate objective.

Joe Goldberg has left an indelible impress on the Brooklyn Jewish Center through his personality and his accomplishments. His loss is overwhelming, but it can be mitigated considerably if we all continue working with the thought that while his body has departed "his soul goes marching on."

—HARRY BLICKSTEIN,
Secretary of the Center.

☆

I did not know Joseph Goldberg well, in terms of hours spent together and length of acquaintanceship. When I assumed my duties at the Center he was already in the throes of his fatal illness. Yet I feel as if I had known him well and intimately. Even through pain and suffering his great qualities of heart and mind emerged to make him beloved and respected.

Selflessness and humility are rare qualities that we encounter in life; rarer still is selflessness and devotion joined to wisdom and creative talent. This rare conjunction of attributes was the unique measure of Joseph Goldberg's character and personality. The loss to the American Jewish community of such a devoted and talented servant as Joseph Goldberg is a great and deep one.

May we be comforted with the thought that the memory of his deeds will ever be a guide and a blessing to us as we go forward to serve the Jewish community.

—DR. BENJAMIN KREITMAN.

Commenting on the verse "And the days of David drew near to die," the Rabbis taught that days may come to an end but that righteous men live on even beyond death.

Although his days may have come to an end, we too can say of Joseph Goldberg that his blessed memory will live on. In the sixteen years that I have been associated with the Brooklyn Jewish Center, I learned to admire and love Goldberg as a colleague and as a friend. In his infinite patience no question was too trifling for him to consider. Because of his deep understanding, many of the problems concerning Hebrew school, Junior congregation or youth activities were submitted to him for his sage advice.

His life showed sincere belief in the saying, "Ve-Talmud Torah K'neged Kulam." The expansion of our school would not have been possible without the assistance of Joseph Goldberg. He was one of the active advocates of a reorganization of the Hebrew school which resulted in its unprecedented growth in the past decade. A new school building was one of his favorite projects. Although this project never materialized, a fund was raised which is now being used for the physical improvement of our school.

Similarly, the formation of a Junior Congregation for the High Holy Days, and the organization of a Children's Sabbath Congregation received his enthusiastic support. He hoped to make the Brooklyn Jewish Center the spiritual home of every member, young and old, of the Center family. He therefore endorsed any project that would help young people to grow physically, socially and spiritually.

I should like to quote the tribute which was paid to Mr. Goldberg on a former occasion:

"Seest thou a man diligent in his work
He shall stand before kings"
(Proverbs 22, 29).

The Midrash, commenting on this verse, states, "This refers to Joseph." We too can say that this verse refers to Joseph — to our Joseph Goldberg. Through untiring diligence, sincere devotion, keen insight, unselfish service and a sense of consecration to the ideals of

Judaism, Joseph Goldberg left an indelible imprint on the community. *Zekker Zaddik Livrachab!*

—RABBI MORDECAI H. LEWITTES.

☆

It is with profound sorrow that we learned of the untimely passing of our dearly beloved friend, Joseph Goldberg. He was the Executive Director of our Center since its inception, 33 years ago. He was the true and trusted friend of all Center members, and the guide, mentor and adviser particularly to those of us who are so closely associated with our Center.

It was in a large measure due to his indefatigable zeal, his tireless and selfless devotion and dedication to all causes and activities emanating from the Center that our institution grew and prospered through the years until it attained its present place of prominence in the community and throughout the country.

Joe, as he was known to all of us, was never a robust man—yet, so many of the responsibilities of this large institution, with its manifold activities, rested on his frail shoulders. He came early, he stayed late—time was never of the essence with him because this was his Home. Everyone's problems were his problems. He was never too tired or too busy to be of assistance to anyone who asked for his help—he was ever kind and courteous, even though his patience was sometimes sorely taxed.

He endeared himself especially to our Sisterhood over all these years, giving us the benefit of his wide experience, his knowledge of communal matters and his constructive suggestions. He was indeed our friend.

His passing is an irreparable loss to all of us and to the community that he served so faithfully.

May his memory ever be for a blessing.

—BEATRICE SCHAEFFER,
President of The Sisterhood.

☆

The tribute of grief over the death of loved ones is a blessing of nature. Without its emotional release, the pain of separation would unbearably tax human capacity for suffering.

But it is not enough, only to mourn.

For mourning, alone, concedes to death a finality which it does not possess. Men and women who have made their contribution to the sum total of human good leave mementos which are not effaced by the finger of time. If we are to deprive death of this aspect of its finality, then always must we be conscious that even in its terrors there are seeds of good.

The life and death of Joseph Goldberg both give point to this truth. We have mourned for him in the full knowledge of our immediate and great loss. We shall long share the sorrow which all will feel who knew him well and loved him for his gifts of goodness. And although Time, which heals all wounds, will ease the pain of his going, neither Time nor circumstance will ever erase completely the fact of his absence. More, however, is incumbent upon us who shared his company, joined in his labors, benefited from his wisdom and, by partaking of his goodness, were thereby made better ourselves.

Goldberg's thirty-three years of directorial association with the Brooklyn Jewish Center would in itself have been a significant and valuable enough contribution. He made of it, however, but a point of radiation outwardly to, and for, the American Jewish community, Israel, and all mankind. It is not possible to think of a single important movement dedicated to the common weal which did not have Goldberg's support, and, in many instances, his active and beneficial participation. During all of his adult life, he was devoted to the cause of Zion and by service of heart and pen enrolled himself among its stalwarts. The Jewish Theological Seminary and Yeshiva University leaned heavily upon him. The Federation of Jewish Philanthropies often sought, and always received, his counsel and aid. The United Jewish Appeal ranked him amongst its devoted leaders.

Joseph Goldberg's day on earth is done. We who remain — who were his associates, and in many instances, his scholars in service — have the duty, as we will have the inspiration because of his memory, by our own service to carry on this tradition which will always be indissolubly linked with his name.

—WILLIAM I. SIEGEL.

In paying tribute to the memory of Joseph Goldberg, the Young Folks League remembers gratefully his vital concern for the youth activities of the Center. In 1949, when several 30-year anniversaries were celebrated at the Center, Mr. Goldberg noted with pride that the YFL was also 30 years old and that in all of its years it had been a vital and growing organization, constantly expanding its activities to enroll more young people into the ranks of active Judaism. He took great pride in the YFL, and all its members who had the honor of knowing Joseph Goldberg during his thirty-three years' association with it, understand well their great loss.

—YOUNG FOLKS LEAGUE.

☆

Joseph Goldberg was one of the great builders of American Jewry. Too few of us know that Prof. Kaplan's concept in 1918 of the "Jewish Center" is recognized today as one of the essential elements for the survival of American Jewry. In 1919 the Brooklyn Jewish Center—the greatest example of this idea—was organized with Mr. Goldberg as its Executive Director. Our activities, plans, organization, experiences and development established the pattern for the movement's tremendous growth. Far-sighted and imaginative leadership has made our Center the inspiration for many congregations.

No one was more responsible for our growth and success than Mr. Goldberg. His influence has spread, directly and indirectly throughout America.

With his wisdom and understanding, with his gentleness and humility, he accomplished things we thought unattainable. There was no problem too large, no item too small for his attention. The "big" man and the "nobody" all received his same care and consideration.

He was a passionate believer in equality and democracy. His integrity and honesty made him our accepted judge and arbiter. And yet he never judged. He was always able to open our minds to the entirety of the question. With tact and understanding he unified our views and left us working again as a team. How often had we realized later that the wonderful ideas and plans we had were his seeds planted in our minds.

It is hard to believe that we will see him no more. He is as much a part of the Center as the building itself. We who knew him and loved him will ever have as our inheritance the inspiration of his memory. His love for everything Jewish was so great that it engulfed all who were near him.

We have lost our friend, our guide, and our leader.

"Know ye that there is a prince and a great man fallen this day in Israel."

—IRVIN I. RUBIN,

for the Mr. & Mrs. Group.

☆

All who knew Mr. Goldberg treasure his memory.

His cheerfulness, his complete understanding of and kindness towards all people, the faith and loyalty he inspired in those about him will keep his memory alive in our hearts.

We pray that our Heavenly Father may assuage the anguish of his family's bereavement and leave only the cherished memory of a beloved man.

—ANNA S. LESSER, *Director*, and
LEO SHPALL, *Acting Head of Hebrew Department.*

☆

In paying tribute to our friend, the late Joseph Goldberg, we of the P.T.A. of the Center Academy, who have had the pleasure of working closely with him, learned to admire and respect him for his ideals, humbleness and loyalty to all things related to Judaism.

His devotion to our Academy dates back to the time of the inception of our school. His keen foresight and understanding of the needs for our type of school guided us in its organization and continuation. It is our fervent hope that we may go on for many years to come and foster the integrated Secular and Hebrew program Joseph Goldberg so heartily endorsed.

Let us honor his memory by serving our Center and our Academy so that his untiring efforts and his love for both shall not have been in vain.

—PEGGY H. SONNENBERG,
President, P.T.A. Center Academy.

☆

We, the Parent-Teachers Association of the Center Hebrew and Sunday Schools, wish to record our bereavement

in the loss of our dear friend, Mr. Joseph Goldberg, whose devotion, deep interest and constant encouragement guided us to ever better achievements.

We shall miss him sorely and shall always remember with loving and reverent thoughts his great heart and spirit, his deep sense of Jewish kinship. He was a wonderful human being, whose memory will ever be an inspiration to us who serve in the Cause of Jewish Education, an Ideal which was so dear to him.

—MRS. M. ROBERT EPSTEIN,
President.

☆

FROM THE CENTER STAFF

To know Joseph Goldberg, whether for a long time or short period of time, one could not help but admire and respect him. It was just recently that I joined the Center as Administrative Assistant, but I grew attached to Mr. Goldberg. He was not only my chief but a devoted teacher.

Mr. Goldberg was a wonderful leader in whatever he undertook to do. His clear understanding of various problems came about only because of his great faculty of seeing each matter in its entirety. As a problem was encountered, he was able to cope with the situation in a calm and thoughtful manner. He was a guide and inspiration to those in the new profession of Synagogue Administration. As the founder of the Center Directors' Association over twenty-five years ago, and more recently as a founder of the National Association of Synagogue Administrators, he was well aware of the many problems that were confronted by both the Director and his Congregation. Everyone who came to him for advice left with a feeling of security and assurance that the advice offered was complete.

No words can express how we feel about Mr. Goldberg. His presence shall ever be missed by all of us.

—HAROLD W. HAMMER,
Acting Director.

☆

When I look back on the years of working with Mr. Joseph Goldberg at the Center I feel that a tribute from the staff should be voiced along with the other tributes from men and women who knew him and learned to love and revere him.

FROM COMMUNAL ASSOCIATES

In my years of service at the Center together with Mr. Goldberg I have seen a great many changes. His goal was always to progress. There were innumerable occasions when the Center's officials felt that they had taken a step too far advanced for the moment and wanted to eliminate an activity that did not meet with popular response. It was not so with Mr. G. His motto was "always progress with your needs — never retrogress." This feeling was ever apparent in his analysis of the deeds the Center was to accomplish. He offered his knowledge willingly; his devotion to his work at the Center made the institution a "shining light" and an example for all other organizations. What he did here was truly a labor of love. Through his fine guidance and keen foresight, the Center made wonderful strides. He always gave of himself wholeheartedly and unstintingly so that his idealistic goals might be realized.

As for ourselves, the staff of the Center, our association with him never took on an authoritative aspect. He was rather like a friend for whom we had the utmost respect and highest esteem. When problems and difficulties were taken up with Mr. Goldberg, his sense of devotion to the ideals of Judaism, along with his aspirations for the Center, never failed to solve them. Arguments and disagreements always fell away — you couldn't help but feel that your work at the office was, to a great extent, part of this idealism. He had a way, through his kindly and sympathetic nature, of inspiring the entire staff with his devotion and ideals.

We of the inner "Center family" have suffered a great loss in the passing of our Administrative Director. We hope to continue our work at the Center and to aspire to the goal of Judaism's ideals in tribute to the memory of our beloved Mr. Goldberg.

—DOROTHY M. ROSE,
for the Center Staff.

☆

Through my association with the Center as printer of the *Review*, I would like to include myself in the Center family to pay my last respects to a man I deeply admired. Never have I heard of anyone so devoted to his community, and so creatively energetic in realizing community projects.

—MAX ALPERT.

We mourn the passing of a beloved friend, Joseph Goldberg. He was one of those rare human beings who are utterly devoted to the welfare of others. In all his labors, as director of the Center and as secretary of our UJA committee, and in the numerous Jewish activities to which he gave so much time and effort, he was never known to falter, or to seek the rewards of honor which he so richly deserved. His ardor and zeal on behalf of Israel and world Jewry was so great that he never considered his job to end within the Center walls. His service ranged far beyond them, and whoever came into contact with him was enriched by the experience.

In his passing the Brooklyn Jewish Center, the United Jewish Appeal and all who are interested in the welfare and survival of our people, lose a dearly beloved friend and co-worker.

—SYLVAN GOTSHAL, *Chairman of
the Board of the United Jewish
Appeal of Greater New York.*

☆

I mourn the passing of my dear comrade and true friend, Joseph Goldberg.

I deeply valued his help to the United Jewish Appeal at the Brooklyn Jewish Center, and his sound and forthright advice.

An atmosphere of genuine nobility always surrounded him. All his acts were guided by moderation, and his deep, lucid thinking penetrated into every matter that came before him. He was permeated by boundless love for the Land of Israel and the people of Israel. He was modest and cautious and nothing unseemly ever passed his lips. He was affectionate and devoted to friend and comrade.

All his life he was a true admirer of the learned and the sagacious. His attitude toward the spiritual treasures of Israel was earnest and hearty. He was intimately familiar with all our national movements, and he had a keen discernment and unerring taste in differentiating between the holy and the profane.

Among men, he was one of the choicest of the choice.

—MORRIS A. ZELDIN, *Director,
Brooklyn Borough, United Jewish Appeal.*

"Klal Yisroel" has suffered a great loss in the passing of Joseph Goldberg. The Jewish Community will long remember him for his interest and active participation in the many Jewish undertakings which confronted his co-religionists during his lifetime.

We, his associates in a profession which was almost unknown when Joseph Goldberg came to the Brooklyn Jewish Center, are indebted to him for many things. He was a pioneer in a field which today is a recognized calling in organized Religion. His sincerity, cooperative spirit and devotion to duty set the standard for the profession. Joe, it was, who organized the Center Directors Association over twenty-five years ago, the first such group of professional Synagogue Secretaries, and he guided its destinies as its President until his death. We shall miss his wise counsel.

His dear ones will find some consolation in the knowledge that Joseph Goldberg lived a life of service to his people, his country and his God. "May the Father of Peace bring peace to all who mourn."

—R. MURRAY SEBSOW, *Acting President,
Center Directors Association.*

☆

The Executive Council of the United Synagogue of America has unanimously adopted this resolution:

The Executive Council of the United Synagogue of America records its grievous sorrow at the untimely death of Mr. Joseph Goldberg, a faithful Jew, a faithful servant of the Brooklyn Jewish Center, and a faithful figure in the Conservative movement.

The Executive Council extends its sympathy to the Board of Trustees and Governing Board and membership of the Brooklyn Jewish Center on the loss of this earnest and experienced Executive Director, who contributed so much to the development of the character and the program of this institution.

May his soul be bound up in the bond of eternal life.

—MAXWELL ABBELL, *President.*
—SIMON GREENBERG, *Exc. Director.*

Last November when the Federation of Jewish Philanthropies and the Brooklyn Jewish Center sponsored a dinner at which Joseph Goldberg was guest of honor, he was presented with a scroll in which he was described as a "bulwark of strength in the community."

He was truly that. Officers and members of the Brooklyn Division of the Federation of Jewish Philanthropies were deeply indebted to him for many services. In his quiet, modest way, he was of tremendous aid in mobilizing the Brooklyn Jewish Center on behalf of Federation. He acted as an unofficial secretary to the Federation Committee. The professional staff of Federation never found him too busy to give suggestions, to check names, to help wherever he could.

This he did freely and voluntarily, out of the goodness of his heart and a deep concern for the welfare of the community. He was keenly aware that the temple and synagogue were bound up closely with Jewish culture and Jewish philanthropy and he was ever ready to further those causes which expressed the highest ideals of Judaism.

He occupied a high place in his profession and served as a president and later honorary president of the National Association of Synagogue Administrators. Yet he did not seek honors. He had to be urged to take a seat on the dais at the Federation dinners. And then he insisted always on sitting at the end of the dais, where he could keep a watchful eye on proceedings.

On November 13, 1952, when the Brooklyn Jewish Center honored him for his services to the community at its annual dinner for Federation, the full measure of what he meant to humanitarian causes was expressed by speakers. The officers of the Federation of Jewish Philanthropies were glad to have had the opportunity to express their affection and high esteem for Joseph Goldberg at that dinner. For Federation has indeed lost a friend in the passing of Joseph Goldberg.

—FEDERATION OF JEWISH
PHILANTHROPIES.

☆

We of the National Jewish Welfare Board feel a special loss in the passing of Joseph Goldberg. He more than shared with us our objective of service

to the Jewish community—he rather exemplified it in his day by day toil.

Joseph Goldberg gave a generation of service to the Brooklyn Jewish Center, and in a sense, he created a generation. It is not too much to say that, of the multitudes of people of the community who have partaken of the benefits of the Center, all were affected—directly or indirectly—by the man who was Administrative Director of the institution from the early days of its organization. Apart from those he served faithfully in his chosen profession, those who worked with him will erect in their hearts a special monument to his memory.

—NATIONAL JEWISH WELFARE BOARD,
New York Metropolitan Section.

☆

It was with great sorrow that we, the members of the Brooklyn Region of the Zionist Organization of America, heard the news of the passing of Joseph Goldberg.

He was a tried and true Zionist and helped us in every work we undertook. He felt for Zion and worked for Zion. In his capacity as Executive Director of the Brooklyn Jewish Center, he was always helpful and co-operative. There never was a problem that Joe could not resolve to the satisfaction of all concerned. And equally as important, was his own sincere interest and concern for the Zionist cause and the State of Israel.

We shall miss him sorely.

—THOMAS COHEN, *President*,
Brooklyn Zionist Region.

☆

We of Parkway Post No. 61 Jewish War Veterans of the United States, join the entire community in mourning the untimely passing of our charter member, Comrade Joseph Goldberg.

Comrade Goldberg's constant interest in veterans' problems was typical of his broad concern with civic affairs. His steadfast support of our past activities and policies will be sorely missed.

All who knew Joe Goldberg will miss his sympathetic warmth, his concern for his fellow-man.

—ALVIN MAYER, *Commander*,
Parkway Post No. 61 J.W.V.

☆

Joseph Goldberg was an organizer of the Brooklyn Zionist Region more than

15 years ago and an active member of its first Executive Board. He was the backbone of the Zionist District in our Center, now the largest Zionist District in the United States.

As a Vice-President and Chairman of programming for the District, it was his planning and work which made our public meetings a model for Zionist meetings in this Borough. No major activity was ever launched by the District, whether it be UJA, bonds, membership or other Zionist activity, without his prior counsel, planning and advice.

Because of his self-effacing modesty, he always preferred to remain in the background and allow others to receive the credit for the work that he had planned and put into effect. His passing has been a great loss to our Zionist district, in particular, and, in general, to the cause of Zionism in America.

—JOSEPH S. SCHEINBERG, *President*,
Eastern Parkway District No. 14.

☆

The Board of Directors of the Brooklyn Jewish Community Council notes with sorrow and deep regret the passing of Joseph Goldberg, one of the ablest and most devoted members of the Jewish community of Brooklyn.

The Council recalls the great part played by Joseph Goldberg in its organization, and believes that without his active participation and guidance the Council might well not have been established. Mr. Goldberg served in a voluntary capacity as the first Acting Secretary.

—LEO MARDER, *President*.

—DR. ARTHUR J. S. ROSENBAUM,
Executive Director.

☆

In behalf of the Officers and Trustees of the East Midwood Jewish Center I wish to express our deep regrets to the Officers and Trustees of the Brooklyn Jewish Center on the untimely passing of its administrative director, Mr. Joseph Goldberg.

Mr. Goldberg was a splendid individual and served Jewry well through the entire borough of Brooklyn, and he shall be greatly missed by all of us who were privileged to know this fine gentleman and Jew.

—SIDNEY L. SCHIFF, *President*,
East Midwood Jewish Center.

Following are excerpts from the moving eulogy delivered by Rabbi Levinthal at the funeral services for the late Administrative Director of the Center.

EULOGY FOR JOSEPH GOLDBERG

Delivered by Dr. Israel H. Levinthal

LIKE Bezalel, the master builder of Israel's sanctuary in the wilderness, our Joseph Goldberg was endowed by God *B'chochmoh*, "with wisdom, with knowledge and with all kinds of work." He came to us young in years, with little experience in Center building, in construction or in financing. And yet how quickly he learned all the phases of work that were entailed in the erection and in the functioning of this building.

God placed in *Ruach Elohim*, a Divine spirit, that turned all his gifts into a holy consecration. A Spirit of Godliness, of Divine dedication, was infused in everything that he did.

In a beautiful passage of our Prayer Book that we recite on Sabbath mornings, we read *Yismach Mosheh B'matnas chelko*, "Moses rejoiceth in the gift of his portion, *ki eved ne-emon koroso lo*, "that Thou hast called him a faithful servant." Of all the titles and praises that were conferred upon him, Moses rejoiced most, and regarded as the prime gift of his portion in life, that God called him "a faithful servant."

Truly, that distinction we may confer upon our Joseph Goldberg. Of all the beautiful things that can be said of him, the truest and noblest tribute that can be paid him is *Ki eved ne-emon korenu lo*, that we have called him—and call him now — an *eved ne-emon*, a faithful servant.

His faithfulness knew no bounds. It was part of that Divine spirit that characterized all that he did. There was never a thought of self; no hours bound the limits of his labor. Whether early morning or late in the night, when work was to be done, Goldberg was there to do it.

Yismach Mosheh, literally, "Moses will rejoice!" The verb in the Hebrew text is in the future. That will be the reward of Moses to eternity, that he will ever be known as the *eved ne-emon*. So, too, we may say of our departed Joseph Goldberg. *Yismach Yosef*, the spirit of our Joseph will ever rejoice in the posi-

tion of his gift, that for all times to come we shall recall him as an *eved ne-emon*, a faithful servant of all that is beautiful and ideal in Jewish life.

There is a dramatic tale that is told in the pages of our classic Rabbinic literature which comes to my mind when I think of our beloved Goldberg, whose soul departed yesterday on the Sabbath. King David asks God—"Let me know when my end will be?" (Psalm 39:5; *Hodecani Hashem Kitzi*). And God answered: "Thou wilt die on the Sabbath!" The tale makes David argue with God: "I will die on the first day of the week!" "But," continue the Rabbis, "God's words were fulfilled and he did die on the Sabbath! (Shabbat 30a)."

What is the meaning of this strange dialogue between David and God?

David, though he accomplished so much in the years of his life, felt that he had so much more to do; that he was,

as on the beginning of the week, ready and eager to achieve even more; that if he died now, it would be as if he died at the beginning of his career. But God evaluated his life differently. "Thou hast accomplished much! Thou hast had a full life of achievement! Thou deserveth thy rest—a Sabbath that follows a life of toil!" Our Goldberg died on the Sabbath, symbolizing this very truth that the Rabbis emphasize. He felt that he was just at the beginning of his career. Just about a week ago, when I visited him, he was telling me of certain plans that he had and that he wanted to work on when he returned to his desk. He felt, as David did, that to die now would be to die "on the first day, the very beginning of the week." But God said to him, too: *B'shabbos tomus*. "Thou wilt die on the Sabbath! Thou hast completed thy task, and hast done it well. Now, thou deserveth the rest of the eternal Sabbath!"

A NOTABLE BEGINNING

The following is taken from Joseph Goldberg's History of the Brooklyn Jewish Center, published in the Center's Jubilee Book

WITHIN a few months after the cornerstone of the Center was laid, the membership grew to two hundred, and with this growth came the desire for the organization of some activities even before the building was completed. As soon as the basement (now the gymnasium) was finished, a temporary roof was built over it and High Holy Day services were conducted there in September 1920. The Sisterhood was then organized, and several young folks clubs were formed. The Hebrew School was opened on November 15th. The use of portions of the building while it was in the process of construction slowed the completion of the structure but there was compensation in the fact that we were able to meet the demands of an ever-growing Jewish community for a place of worship, and to satisfy the need of the children for Jewish education.

In April of the same year, a historic

Jewish event occurred. The first Zionist delegation from abroad arrived in this country to organize the Keren Hayesod. It consisted of Professor Chaim Weizmann, Prof. Albert Einstein and the late Menachem M. Ussishkin. They received a tremendous ovation from New York Jewry, culminating in a great demonstration at the Metropolitan Opera House. The Hebrew Schools of Greater New York decided to arrange a parade and reception in honor of the guests and the Brooklyn Jewish Center, even in its unfinished state, was chosen for the demonstration. This was the first time that our Borough was selected as a place for a city-wide Jewish function. Therefore, all such events had been held in Manhattan. Two thousand pupils, representing all Hebrew schools in the city, paraded on Eastern Parkway with their school banners and were reviewed by Dr. Weizmann, Mr. Ussishkin and Dr. Schmaryah Levin from a stand erected in front of the Center building.

A LIFE OF DEVOTION

By JOSEPH KAYE

THE last time I saw Joe Goldberg was before he left for Florida in a vain search for health. It was at one of our monthly meetings at the print shop where the *Review* is published. Despite his obvious weakness he could not resist looking over the proofs, and seeing that everything was in order, particularly the news of the Center activities.

Although his face was thin, and the collar of his always neat shirt had become several sizes too large, his eyes were bright; there was a sparkle of happiness in them. I soon learned the reason. He told me about the dinner that had been given in his honor by the Federation of Jewish Philanthropies. It had been held in the Center, and because Joe had been the honored guest, a great number of tables had been sold, and more money was raised than on many a similar occasion.

"You should have heard what they said," he remarked. He did not say "about me." That wasn't like Joe. "It was a wonderful evening." He said. "I'll never forget it."

I did not have a report on this dinner, and I said we should get someone who had been present to describe it for the *Review*. Joe wouldn't hear of it. The event might be important to him but it was presumptuous to publicize it. Nevertheless I did insert a report, and I hope Joe liked it. I never saw him again to ask him.

In all the twenty years I knew and worked with Joe this was the first time that he had been so publicly honored. It was good that this recognition had come before he passed on.

Joe came to the Center thirty-three years ago, and the establishment of this institution and its development became his lifework. He loved the Center ideal; he loved the building, which both of us time and again admired as probably the most beautiful in its class; he loved the activities of the Center, and he literally worked his life away to help establish them and to make them successful; he loved the people of the Center, and when his endurance was sorely taxed by the exasperations inseparable from an organization with a large membership, he had

Joseph Goldberg's Ideal Was To Serve His Community and Help Create a Better Jewish Life



extraordinary tolerance—virtues always outweighed defects with him; he loved the ethical and spiritual concepts of Judaism, and did his best to realize them through the work of the Center and in his personal life.

He was superbly fitted for the labors to which destiny had brought him, and because of this it can be said that he led a happy existence. For how many of us are so fortunate as to truly love our work?

Every new Center enterprise was a worthy adventure to Joe, to be undertaken with an eager—though considered—enthusiasm.

One of the earliest of these enterprises I recall was when the Library of Nazi-banned books was founded in the Center, a collection which was the nucleus of the present well-stocked circulation and reference library serving the Center membership and the community. After Hitler had conducted his notorious burning of books he condemned as alien to Nazi thought, I suggested that the *Review* should install in the Center a wall of shelves containing as many of the destroyed books as could be obtained. It was a rather wistful idea, for it seemed most doubtful that a local organization would undertake so involved and difficult a task. Joe took just several moments for deliberation. "We'll do it," he said. Then while I ransacked the Fourth Avenue second-hand book stores for

works obscure in this country, Joe started a truly tremendous job to obtain the money, organize support, plan a huge dinner to celebrate the opening of this unique library, publicize it in the newspapers of the country, enlist an honorary committee of distinguished personalities, and invite suitable guests.

The library was opened on December 22, 1934. It was a brilliant event. The speakers included Albert Einstein, Edwin Markham, the eminent poet who wrote "The Man With the Hoe," Stephen S. Wise, Will Durant, the late Dr. S. Parkes Cadman, the celebrated divine, and Rabbi Levinthal. Congratulatory messages came from Bertrand Russell, Andre Gide, Lion Feuchtwanger, among other notables. Einstein presented to the library a manuscript page of calculations for his Field Theory. But on this historic occasion the most unnoticed among the principals was Joe.

So it went throughout the years. There were numerous ventures that brought good to the Center and to the community; and many of these activities brought good to world Jewry, and of course to Zionism and later to Israel. Joe engaged in all these efforts with an expert sense of direction, with utmost diplomacy, yet with strength and persistence. He was never content until the job was done.

One trait of his personality should be emphasized continually—he would never

deviate from an ideal, never take a step backward when retrenchment was advised. To go forward was his motto; his simple explanation was that you couldn't get ahead by slipping behind. He tried always to keep on building, and the great progress the Brooklyn Jewish Center has made is testimony to the wisdom of his principles.

Joe led a quiet life. Whatever excitement and color it had came from his work for the Center and the community. He came to this country from his native Rumania as a child. He lived in Brooklyn and ended his days there. He was a Zionist as a young boy. When the First World War broke out he was already involved in communal work and helped to organize a relief committee to aid Jewish war sufferers in Europe and Palestine. At first he and his young colleagues made door to door and street collections. The response did not seem adequate, so Joe began to feature in his campaign a line from the poet Frug—"Bread for the living, shrouds for the dead." It stirred apathetic prospects.

When the American Jewish Congress was organized a Brooklyn division of the elected delegates was created and Joe was made corresponding secretary. Then the United States became involved in the war and Joe went overseas as a member of the 77th Division.

Wherever Joe went, Jewishness went with him. One day in France his outfit received orders to move on. This happened to be the night before Yom Kippur. Joe thought the Jewish soldiers would be comforted if they attended services. So he went to the only chaplain available, a priest, and asked his help in arranging the Yom Kippur service. The priest asked the colonel of the regiment to notify all Jewish boys that a service would be held, and requisitioned an abandoned church for the purpose. A Jewish chaplain was discovered somewhere, and a Jewish bugler found who could manage the chants. And so before the men journeyed into the dangerous future they were given the inspiration of the most impressive service of all the holy days.

Two years later Joe came home. No experiences of the war had changed him from his complete devotion to Jewishness. He wanted to settle down to some

profitable business career, but a committee bore down on him and offered him the secretaryship of the American Red Mogen Dovid. This organization supported the families of men who joined the Jewish Legion fighting for the liberation of Palestine under General Allenby.

Joe could not refuse, and postponed making money. He saw many of his associates earn large profits in business; he just made causes prosper.

When he thought the Red Mogen Dovid could get along without the help he could give it he turned his mind to business again, but just then a friend told him that some people in Brooklyn were undertaking a project that might interest him—they were about to organize a "Jewish Center," where the worship of the Jewish faith was to be combined with Jewish culture and recreational activities. A similar institution had already been founded in Manhattan by a visionary named Mordecai M. Kaplan, and it seemed to be getting along.

Joe was intrigued by the center idea. He investigated. A young rabbi named Israel H. Levinthal had just accepted the post of spiritual leader of the still unformed organization, and Joe called on him. The rabbi took a look at the eager and gentle young man and knew that here was the secretary of the future Brooklyn Jewish Center.

Thus Joe got his life job. He and the Center grew up together. The Eastern Parkway community was then young. It was made up of former residents of either Brownsville or Williamsburg. The Jewish population increased rapidly, and much of the growth was due to the proposed erection of the Center. Apartment houses sprang up on vacant lots everywhere, business establishments multiplied, and a lively community began to flourish. The foundation of the Center was laid in 1920, and the building was completed and dedicated by the end of 1922. Among the speakers at the official dedication service were Louis Marshall, the famed lawyer and President of the American Jewish Committee, Dr. Nicholas Murray Butler, President of Columbia University, and Dr. Cyrus Adler, President of Dropsie College. Rabbi Levinthal delivered the dedication sermon.

Then began what Joe described as "the everyday problems of making the institution function."

In his history of the Center, published in its Jubilee Book, Joe wrote of this period: "We wanted the Center to be a bee-hive of Jewish and general activities, and in this we believe we succeeded."

In concluding his account, Joe wrote: "The history of the Brooklyn Jewish Center cannot be complete without due credit to all the men and women who worked so zealously for its welfare. May their reward be the satisfaction of knowing that their labors and sacrifices built and maintained an institution that has greatly influenced Jewish life in our own borough and has been a model for many communities throughout the country. May the next quarter of a century be worthy of the accomplishments of the first twenty-five years."

Joe Goldberg's real reward in life was the satisfaction of knowing that his labors and sacrifices (in health and financial gain) helped to build and maintain the Center. If the years to come will bring "accomplishments worthy of the first quarter of a century" of the Center's existence, that will be a tribute to Joseph Goldberg far surpassing those to be found in the pages of this issue of the *Review*.

TO JOSEPH GOLDBERG

HE WAS a Man of the People! Now his years are at an end! He will be long remembered as a loyal and faithful friend Of every cause he loved so well, and of Zion most of all; He was always prepared and ready to answer his people's call.

And as in retrospect we see the deeds he left behind,
His patience and understanding come well to mind;
His modesty of manner, and his kindly co-operation,
Were an ever flowing source of encouragement and inspiration.

This man, he loved his people; his toils for them were tireless!
He was a man loved by the people! . . . May his memory be blessed!

—NETTIE M. HERSCHMAN.

WHILE the passing of Joseph Goldberg leaves a mournful void in the community of Brooklyn and particularly The Brooklyn Jewish Center, The National Association of Synagogue Administrators of The United Synagogue of America suffers a special loss in the death of its good and gifted honorary president who devoted so much of his time, energy and thought to its welfare.

From his earliest manhood he sensed the vital importance of the synagogue in Jewish life. Through his association with The Brooklyn Jewish Center, he labored for his people and saw the fulfillment of the historic role of the synagogue as a *Beth Hatefelo, Beth Hakeneseth, Beth Hamidrosb.*

Joseph Goldberg was not content in his labors for the synagogue alone. His devotion to all Jewish causes saw him take an active and leading role in every worthwhile endeavor sponsored by his community. This was brought home to the writer when on a recent visit to the Center it was noted that a special space was reserved in the crowded synagogue office for the Zionist Organization. Only a few months prior to his demise Joseph Goldberg was the guest of honor at a dinner sponsored by the Center in behalf of The Jewish Welfare Federation of Brooklyn. He was most active in the annual effort of his Synagogue in support of The Jewish Theological Seminary of America, the mother-institution of Conservative Judaism.

He was designated the "dean" of professional synagogue administrators, not only because the institution he administered counted the largest membership in the country, but because he possessed the qualities so necessary to be successful in his chosen profession. Joseph Goldberg had an inner serenity which permeated kindness and good-will.

We first met "Joe" in Chicago in the year 1948. We had come to the Stevens Hotel to attend The Biennial Convention of The United Synagogue of America and in response to an invitation to form an association of synagogue administrators. Six professional synagogue administrators had answered the call—Abe Caplan of Beth Shalom, Pittsburgh; Lazar Goldberg of Beth Yeshurun, Texas; Joseph Wein-

A Phase of Joseph Goldberg's Work not Generally Known is Told by a Colleague

THE MAN WHO CREATED A PROFESSION

By JOSEPH ABRAHAM

Executive Director, Congregation Shaarey Zedek, Detroit, and President, National Association of Synagogue Administrators.

stein, Chizuk Amuno, Baltimore; Aaron Weiss of Park Avenue Synagogue, Cleveland; our late friend, and the writer. Our group was small but our enthusiasm was high.

When it came to election of officers, we had no difficulty in selecting a president. There was only one logical and desirable candidate—Joe Goldberg. We had all read his articles on synagogue administration. We had heard, and were familiar with the glorious history of the institution whose Board of Directors had entrusted the policies for administering its affairs and responsibilities to Goldberg for three decades. We knew that he possessed all the attributes of a successful synagogue administrator—he was an interested and practicing Jew; he had a disposition of efficiency and affability; he was familiar with public relations; he possessed a thorough knowledge of fund-raising techniques, accountancy, modern office procedure, group work and building operations, to mention but a few of the phases which come within the scope of the synagogue administrator, often called a "general factotum."

The executive director in the synagogue field of service belonged to a comparatively new profession. Those who could boast of any length of service were but a handful. We knew that by the selection of Joseph Goldberg to head our association he could guide us in our endeavors to aid all congregations affiliated with The United Synagogue, and the young could look up to him as an exemplary administrator. He could indeed raise the standards and stature of our profession.

In June of 1949 Joseph Goldberg convened the first Annual Meeting of the Association in the Unterberg Auditorium of The Jewish Theological Seminary. Our roster then numbered forty-two. Fifteen professional administrators and several lay-leaders of congregations attended. The United Synagogue published

the proceedings of the Convention, together with the formal addresses delivered. The National Association of Synagogue Administrators, under the leadership of Joseph Goldberg, had hurdled its first difficult year of formation.

A short while later our friend was stricken with illness. He intimated to me his desire to relinquish the presidency. At the next annual meeting of the Association held in Washington in November, 1950, I accepted the nomination for president. Joe's colleagues, in tribute to his increasing labors in synagogue administration, elected him honorary president.

Although illness continued to plague him, Joseph Goldberg attended every meeting of the Association, and it was only last May at the convention in Boston, that we missed his presence.

As chairman of our Placement Committee, he further aided many synagogues in their quest for suitable directors. Goldberg lived to see the day when more than twenty per cent of the four hundred and twenty synagogues affiliated with The United Synagogue of America employed full-time administrators.

Although the Almighty did not grant him his full allotment of three score and ten, Joseph Goldberg did indeed live a full and purposeful life. The National Association of Synagogue Administrators pays tribute to its honorary president whose name will be written large in the history of Conservative Judaism. His sterling personality and unbounded energy have been unstintingly bestowed in rendering service to his fellow-man.

We find comfort in the knowledge that his personality has left an enriching impression upon all who knew him.

NEW BOOKS

Reviewed by Dr. Israel H. Levinthal

"Franz Rosenzweig — His Life and Thought," presented by Nabum N. Glatzer. Farrar, Straus and Young, Inc.

The name of Franz Rosenzweig meant a great deal to the intellectuals of our people in the early part of this century, especially in Germany. Fortunately, the interest in this unique figure has increased, and his life and teachings are now again having a tremendous influence upon the thinking of Jews everywhere who are searching for a deeper meaning and a re-evaluation of their religious tradition.

Franz Rosenzweig's life was both tragic and heroic. He died at the early age of 43, and was almost completely paralyzed for the last six years of his life. But this did not interfere with his thinking, or with his lifework, which was to enrich our literature and philosophies. His writing was done through patient and often difficult dictation. How he could continue his German translations of the Bible, and to complete a large portion of it—a work which he did in conjunction with Martin Buber—and to produce philosophic essays under these trying and painful conditions is beyond our understanding. It was an instance of mystic faith conquering all obstacles.

•

His entire career is a fascinating one. Brought up under the influence of assimilationism, and at one time contemplating conversion to Christianity, he found his way back to the God of his fathers on a Yom Kippur Eve, and from then on he led a life that was altogether spiritually attuned to all the beautiful ideals and practices of our historic faith.

Dr. Glatzer, the author of this interesting volume, was one of the intimate disciples of Franz Rosenzweig, and the last occupant of the chair in Jewish Philosophy and Ethics at the University of Frankfurt, a post originally offered to Rosenzweig. He is now Associate Professor of Jewish History at Brandeis University. Dr. Glatzer is a great scholar, and has written many important works on Jewish subjects, including a number of studies on Rosenzweig's teachings. He has adopted a unique method in writing this book. Apart from the brilliant in-

troduction, in which he shows the real contributions of Rosenzweig, the entire work is presented through quotations from the vast writings of Rosenzweig and from letters and articles of prominent scholars and laymen who came in contact with Rosenzweig. Thus we have the hero of the story himself giving us his views on the various topics and problems that held his attention, and the opinions of contemporaries regarding these views and their influence upon them. Professor Glatzer presents the matter in such excellent fashion that the reader is held fascinated from cover to cover.

This is a volume that will do much to influence the thinking of the modern Jew concerning the philosophy of the Jewish religion, and will prove how Judaism still possesses the power to direct our lives along the loftiest spiritual planes by offering us a noble concept and vision of God.

☆

"Encyclopedia of Biblical Interpretation," by Rabbi Menachem M. Kasher, translated under the editorship of Rabbi Dr. Harry Freedman.

Jewish scholars are familiar with the monumental work of Rabbi Kasher, known as *Torah Sh'lemah*, of which fourteen volumes have already appeared. Now all English-speaking Jews will have the opportunity to know its treasures in this beautiful English translation. Only the first volume has now appeared, but it is hoped that American Jewry will show its appreciation of this important undertaking, thus enabling the committee sponsoring this work to continue with the translation of all the volumes.

Here is indeed an encyclopedia of all Biblical interpretation by the ancient sages. Rabbi Kasher has gathered together every Rabbinic comment on every verse in the Bible which reflect the *Aggadic*, or folklore, philosophic, homiletical wisdom of the great Rabbis, and with which they illumined the hidden meaning of every word in the Torah. This is a complete anthology of such wisdom, and every Jew will find delight and inspiration in it.

In addition to these Rabbinic interpretations, there is an excellent commentary,

culled from the richest sources—both ancient and modern—that explain the real meaning of every verse.

The volume starts with B'reshith—the first word in the Pentateuch—and covers the first five and a half chapters of Genesis. One can therefore understand the rich storehouse of Rabbinic wisdom that is offered in this large book.

There is also an appendix, which consists of four learned essays on such themes as "The Concept of Time in Biblical and Post Biblical Literature," "The Atom in Jewish Sources," "Creation and the Theory of Evolution," and "Creation and Human Brotherhood," in which Rabbi Kasher endeavors to show how rich an understanding the sages of old had of the phenomena of nature and of the true role of religion in the life of man.

The sponsoring committee of this work was fortunate to secure as chief translator and editor of the English edition an outstanding scholar, Dr. Harry Freedman, who edited several of the books of the Bible in the Soncino edition, and who translated several volumes of the Talmud and of the Midrash for the Soncino English edition.

This first volume is fittingly dedicated to our former President, Harry S. Truman, a lover of the Bible, to whom all Americans, and especially we Jews and our brethren, the people of Israel, are so much indebted. The publication was made possible by the friends and admirers of Rabbi Dr. Abraham M. Hersman, of Detroit, one of the outstanding spiritual leaders in the country, in honor of his seventieth birthday.

This is a work which should be in every Jewish home in order that our people may once again recapture the great wisdom of our ancient classic teachers.

☆

"Selected Poems," by Chester Jacob Teller.

This little volume of but thirty pages is filled with beautiful verse. The author is not a professional poet—his life-work has been dedicated to social service, to improving the lot of his fellow man. Poetry is his avocation, a tender love, by

(Continued on page 23)

NEWS OF THE CENTER

Concluding Late Friday Night Service, March 27

The closing late Friday night service of the season will be held on March 27, 1953 at 8:30 o'clock and will be devoted to honoring those students who have continued their Hebrew studies for two years beyond Bar-Mitzvah. In addition, the Brooklyn Jewish Center Ensemble, under the direction of Mr. Sholom Secunda, will render a musical program with Cantor Sauler as soloist.

The following students will be honored: Abraham Eisenberg, Bernard Goldstein, Steven Hurwitz, Paul Kushner, Henry Michaelman, Manec Midlarsky, Marshal Richter, Robert Rood, Avram Rothstein, Seymour Siegel, David Spevack, Mitchell Streger, Sol Tanenzapf, Fredric Weinstein, Joseph Zelvin.

The traditional medal given to the student in the Bar-Mitzvah Fellowship who has made the most progress in his Hebrew studies will be awarded this year to Paul Kushner, a graduate of our Hebrew school and a student in the 3rd year of the Marshalliah Hebrew High School.

Rabbi Levinthal and the associate rabbis, Dr. Kreitman and Rabbi Lewittes, will participate.

All Center members, their families and friends are cordially invited to attend these services.

Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evenings, March 30th and 31st, at 6:05 o'clock; on Tuesday and Wednesday mornings, March 31st and April 1st, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Congregational Singing Group under the leadership of Mr. Secunda.

Passover Sedorim

The first Seder, on Monday evening, March 30th, will begin at 7:00 o'clock

and the second Seder, Tuesday, March 31st, will commence at 7:00 o'clock.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 6:05 p.m.

Special Maariv services — 7:30 p.m. (Except Fri., Sat., and Sun.)

Candle Lighting During Passover

Candles will be lit on Monday and Tuesday evenings, March 30th and 31st, at 5:58 p.m.

The following week for the concluding days of the holidays, candles will be lit on Sunday and Monday, April 5th and 6th, at 6:00 p.m.

Concluding Passover Services

The services for the concluding days of the Passover holidays will be held on Sunday and Monday evenings, April 5th and 6th, at 6:05 o'clock; on Monday and Tuesday mornings, April 6th and 7th, at 8:30 o'clock. Rabbi Kreitman will speak on Monday morning and Dr. Levinthal will speak on the concluding day, Tuesday morning. Cantor Sauler will officiate on both days together with the Center Congregational Singing Group under the leadership of Mr. Secunda.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Tuesday morning, April 7th, at about 10:15 o'clock.

Sabbath Services

Week of March 27

Friday evening services at 6:00 p.m.

Kindling of candles at 5:54 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:

Shabbat Hagadol "Zav." Leviticus 6.1-8.36.

Haphtorah Reading: Prophets — Malachi 3.4-24.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4:15 p.m.

The lecture in Yiddish will be delivered by Dr. Leon Thorn at 5:30 p.m.

Mincha services at 6:00 p.m.

Honorary President and Governing Board Members Elected

At a recent meeting of the Board of Trustees Judge Emanuel Greenberg was elected as Honorary President.

The following were elected as members of the Honorary Governing Board: Messrs. Louis Albert, Alex Bernstein, Louis Halperin, Morris Neinken and Philip Palevsky.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Tuesday and Wednesday mornings, March 31st and April 1st, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Monday and Tuesday mornings, April 6th and 7th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Gym Schedule For Holidays

The Gym and Baths Department will be open on Monday, March 30th (erev Pesach) for men and boys from 1 to 4 p.m., will be closed Tuesday and Wednesday, March 31st and April 1st, for Passover and will reopen on Thursday morning, April 2nd, for women at 10 a.m.

The following week for the concluding days of the Passover holiday the department will be closed on Monday and Tuesday, April 6th and 7th, and will reopen on Wednesday morning, April 8th, for women at 10 a.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Herman Greenwald of 660 Crown Street on the Bar Mitzvah of their son, A. Seth, which will be celebrated at the Center this Sabbath morning, March 28th.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, JACK

Res. 1362 Ocean Ave.
Bus. General Contracting
Married

Proposed by Bert Block,
Lionel Aprill

BERNSTEIN, DANIEL

Res. 742 Troy Ave.
Bus. Dresses, 4715 Church Ave.
Married

Proposed by Wm. Fried,
Irv. L. Rosof

DYM, MAX J.

Res. 757 Empire Blvd.
Bus. Lawyer, 92 Liberty Ave.
Married

Proposed by Herman Rothkopf,
Abr. Rothkopf

FEINBERG, MRS. SALLY

Res. 263 Eastern Pkwy.
Proposed by Dr. A. M. Kellerman,
Dr. Meyer Lerner

JOSEPH, GEORGE

Res. 850 President St.
Bus. Laces, 130 Madison Ave.
Married
Proposed by Al Miller

LEVY, MISS RUTH

Res. 418 E. 52nd St.

LIEBMAN, MORRIS

Res. 128 Chester St.
Bus. Lawyer, 44 Court St.
Single

MEYERHOFF, ARTHUR

Res. 763 Greene Ave.
Bus. Metallurgist, U. S. Navy
Single

PINE, MISS SONIA E.

Res. 1449 E. 19th St.
Proposed by Margaret M. Levy

RHOADES, MERVIN

Res. 1532 President St.
Bus. Veterinarian
Single

Proposed by David Rosenberg,
Moses Ginsberg

RIBACK, SAUL

Res. 332 Starr St.
Bus. Variety Store, 552 Woodward Ave.
Single

SCHIAFFER, DR. ALBERT

Res. 1428—43rd St.
Bus. Veterinarian, 350 Lafayette St.
Single
Proposed by Paul Kotik,
Stuart Pearl

SCHULMAN, MISS RUTH

Res. 179 Linden Blvd.

SPERO, MISS MARNA

Res. 1261 Union St.
Proposed by Morton Pitashnick,
Norman Uroff

TARADASH, RAYMOND

Res. 932 Myrtle Ave.
Bus. Research, 500—5th Ave.
Single

Proposed by Abraham Medwin,
Isador Lowenfeld

YAROSLAWITZ, MARTIN B.

Res. 616 Empire Blvd.
Bus. Salesman, 48 Eldridge St.
Single

ZANDER, MISS LEIGH E.

Res. 2142 E. 24th St.
Proposed by Margaret M. Levy

The following have applied for re-instatement:

SEGAL, EMANUEL

Res. 1131 President St.
Bus. Board of Education
Single

WEISSBERG, MISS CHARLOTTE

Res. 1695 East 21st St.
Proposed by Paul Kotik

Late Applications

BLOCH, DR. SAMUEL

Res. 2010 Strauss St.
Bus. Physician
Married

Proposed by Dr. Aaron Leifer,
Stanley I. Leshaw

EPSTEIN, MORRIS

Res. 1014 Park Pl.
Married
Proposed by Kalman Rebhun

GREENBERG, MISS CLAIRE

Res. 384 E. 34th St.
Proposed by Joan Bogart,
Harriet Shaine

GABRIELSON, JOSEPH

Res. 365 New York Ave.

MEMBERSHIP

SOCIAL

MEETING

WEDNESDAY, APRIL 8

8:30 P.M.

•
JEANETTE LA BIANCA

Youngest Coloratura Soprano

THE MAGINIS

Master Magicians

•
Refreshments and Social Hour

Will Follow

Admission limited to Center members and their wives on presentation of 1953 membership cards.

Bus. Transportation, 1790 Bway.
Married
Proposed by Meyer Hausner

HIRSH, DAVID

Res. 1193 Lincoln Pl.
Bus. Paper Dist., 401 Washington St.
Married

LEVINE, MISS MARILYN

Res. 773 Albany Ave.
Proposed by Gerald Jacobs,
Harold Kalb

LEVY, MISS LYDIA

Res. 1195 President St.
Proposed by Paula Harris,
Grace Swirsky

MANKIN, MISS BARBARA RUTH

Res. 1245 Eastern Pkwy.

WILLING, JOE

Res. 631 Cleveland St.
Bus. U. S. Customs
Single
Proposed by Wm. Brief

FRANK SCHIAFFER,
Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

FOR the past two months we have been engaged in our annual campaign on behalf of the U.J.A. The Charities Committee under the leadership of Michael J. Rosenfeld and Rita Vogel has done a magnificent job in obtaining pledges and contributions for this most worthy cause. Two cocktail parties held at the homes of Misses Ina Perlowitz and Ruth Machlin, respectively, were very well attended and the results achieved were most gratifying. As a climax, the committee presented a Gay Nineties U.J.A. Cabaret Night on March 17, complete with singing waiters, barber shop quartette, handlebar moustaches, and Keystone Kops. Music was provided by Murray Baum and his "Gay Nineties" band. Heading the entertainment was Marian Paige, singing comedienne. Our guest speaker was Judge Jacob J. Schwartzwald. Those who have not yet made their 1953 pledges are urgently requested to do so immediately.

The Fourth Annual Cotillion will be held on Saturday evening, April 18. The theme will be the Rose. The main ballroom will be set up in cabaret style. Attire for the evening will be both formal and informal. Music by a prominent orchestra. Couvert, \$8.50. Only a limited number of reservations are still available. Communicate with a member of the Cotillion Committee.

Calendar

Tuesday, April 7—Square dance.

Tuesday, April 14—Third lecture on "New Trends in Judaism."

Tuesday, April 21—Israeli Bond Night in celebration of the 5th anniversary of the establishment of the State of Israel.

Interest Groups

Bowling Group—meets every Sunday, 2 p.m., at the Kings Bowling Alley. Elmer Riffman, chairman.

Bridge Group—meets Thursday, April 2, 9, and 23, at 8 p.m. Sid Zarider, chairman.

Ice Skating Group—meets March 29, April 5 and 12, at the Brooklyn Ice Palace. H. Martin Rubin and Sid Spatz, chairmen.

Music Interest Group—meets Thursday

evening, April 16 and 30, at 8:30 p.m. Harriet Bell, chairman.

Oneq Shabbat—follows the late Friday evening services every week through April 28. Roz Zambrowsky and Dave Yawitz, chairmen.

HAROLD KALB,
First Vice-President.

Due to the intervening Passover holiday the next issue of the Bulletin will appear on April 10th.

MR. & MRS. CLUB

The February meeting of the Mr. and Mrs. Club was one of the finest and most unusual in our programming history. Mrs. Rachel Wischnitzer Bernstein, former curator of a Berlin museum, presented a program of Jewish Art by means of lantern slide illustrations. We saw examples of third century art in a synagogue excavated in Dura-Europus modern synagogue architectural and paintings and sculptures by contemporary Jewish artists. It was a fascinating experience to see and learn how our Jewish heritage found expression in the artistic endeavors of some of the Jewish artists and how some others were not at all influenced by this background.

On March 23rd, the Mr. and Mrs. Club made an attempt to settle the often debated question "Is It a Man's World?" Participating in the symposium was our own Rabbi Mordecai Lewittes who discussed "The Place of the Woman in the Jewish Family." Mrs. Rita Safer of our group discussed Feinberg's book "Modern Woman, the Lost Sex," also from our group, Mr. David M. Gold spoke on Margaret Mead's book "Male and Female." Group questions and panel discussion followed. The evening proved to be most stimulating and was pleasantly enjoyed by all who attended. A social hour followed and refreshments were served.

Don't forget that April 18th, the date of our Annual Affair, is but a few weeks off. If you haven't secured your reservations as yet please telephone the Center for information. Broadway entertainment, dance orchestra music, delicious food and drink all add up to a fine evening. Tickets are \$10 per couple. Make your reservations now.

In Memoriam

We announce with deep regret the passing of

Louis Weinstock

of 135 Eastern Parkway, one of the Center's earlier members and member of our Governing Board, on March 18, 1953.

The Brooklyn Jewish Center extends sympathy and condolence to the family and relatives in their bereavement.

Junior League News

The month of March, as usual, had some very interesting and enjoyable programs. March 5th featured a talent show under the leadership of Elaine Hutter. Michael Sherker, Sandra Goldberg, Barbara Silver and Nancy Reisner participated. On March 12th, Mr. David Weiss, Director of the Young People's League, spoke on "YPL and its Role in Jewish Youth Work." The meeting on March 19th highlighted a speaker from the N. Y. Federation—B'nai Brith Employment Service who spoke on the subject "Choosing a Career with a Future for Our Times." On March 26th a Model Seder was held. Our Annual Passover Dance will be held on April 2nd. On April 4th, Rochelle Perlen, Julian Wolpert, Bob Kritz and Rena Rosebaum will act as speakers at the Sabbath Services during Passover. April 7th we are invited as guests of the Young Folks League at their regular weekly meeting.

All Junior League meetings are followed by a social hour and dancing.

The Young Folks League and the Mr. and Mrs. Club will sponsor a series of five Oneq Shabbat lectures by Dr. Benjamin Kreitman on the philosophy and theology of the prayer book. The first lecture will be held on Friday, April 10, at 9:00 P.M.

IN THE HEBREW SCHOOL

A VERY successful Purim operetta was presented by the students of our Hebrew and Sunday Schools on Sunday, March 1st, under the direction of Mr. Naftali Frankel. The following students took part: Charles Levinsky, Abigail Rabinowitz, Joseph Moskowitz, Marian Brown, Joel Fisher, Jerome Gold, Sonny Greenberg; Soloist, Joan Rezak; narrator, Ellen Rein and Johanna Hecht; dance solo, Erica Ross; spotlights, Mitchell Streger, Joseph Zelvin. Some of the original lyrics were written by Abigail Rabinowitz. Rabbi Kreitman greeted the guests in the name of the Center; Rabbi Lewittes presided at the two performances on Sunday morning. Purim activities in the schools included the distribution of *hamantaschen* to all students. *Gragers* were given to those who attended the reading of the Magillah. The scroll was read with the traditional cantillation by Mr. Krumbein. Rabbi Lewittes stated that the noise-making at the mention of Hamen was symbolic of our rejection of all who spread hatred and intolerance. The spirit of our holiday is best expressed in the words of the Bible, "Love your neighbor as yourself."

Those in the chorus were David Amerling, Joseph Ben Ezra, Robert Boyer, Ziporah Brickner, Marion Brown, Lenore Cook, Phyllis Coopersmith, Miriam Epstein, Robert Friedman, Sonny Greenberg, Jerome Gold, Eleanor Gould, Johanna Hecht, Blanche Hemley, Elaine Huberman, Nathan Kantor, Dennis Lipnick, Michael London, Susan Metz, Lois Malkin, Joseph Moskowitz, Myra Nelson, Abigail Rabinowitz, Ellen Rein, Joan Rezak, Ruth Schiff, Rita Schneid, Susan Sedarbaum, Leah Schmerler, Susan Spevack, Arthur Teig, Abraham Vogel, Arthur Walder, Robert Westminster.

* * *

At a recent Community Breakfast for the students of our high school classes Mr. Naftali Frankel spoke on the subject "Jewish Music." The speaker stressed the importance of synagogue music, Chassidic folk music and Israeli songs. He pointed out the influence of Biblical cantillation in the works of modern composers such as "The Jeremiah Symphony" by Leonard Bernstein. The speaker's remarks were illustrated by piano, record-

ings and songs in which the audience participated. Questions by our high school students showed a keen interest in Jewish music. The breakfast was preceded by services conducted by the students. Arrangements for the community breakfast were made by the Parent-Teachers Association under the presidency of Mrs. Sarah Epstein. Those in charge of arrangements were Mrs. Rose Davis and Mrs. Sarah Greenberg.

* * *

Two highly successful Parent-Teachers Association meetings were held in February and in March. At the February meeting a panel consisting of a parent, a teacher and an educator discussed the problem of "How Can We Teach Our Children Positive Jewish Attitudes?" The speakers were Mrs. Iris Rothman, Miss Evelyn Zusman and Mr. Matthew Mosenkis. Cantor Sauler rendered several songs in honor of Tu B'Shvat and was accompanied at the piano by Mr. Sholom Secunda. Following the panel discussion parents met with the teachers and discussed the progress of their children. A Tu B'Shvat table was arranged by Mrs. Jeanne Bresnick.

The March meeting was dedicated to the celebration of Purim. The children of the Hebrew School presented an operetta "A Song for Queen Esther." Rabbi Max Schenk, of Congregation Shaari Zedek, delivered a Purim message. Rabbi Lewittes reported on the progress of the school. A table in honor of Purim was arranged with festive decor by Mrs. Jeanne Bresnick. Mrs. Sarah Epstein presided at the two meetings.

* * *

A contest sponsored by the Sisterhood of the Brooklyn Jewish Center was held in the Hebrew School on the subject "What Torah Means to Me." The winning essay was written by Janet Epstein. The second prize was won by Robert Moss. Honorable mention was given to Augusta Scheiner, Morton Nachimson, Deana Silberstein and Phyllis Burstein. The winning essay was read at the Torah luncheon of the Sisterhood on March 4, 1953.

Mr. Leo Shpall, teacher of our graduation class, is convalescing from a recent

illness and will return to our school after Passover. During his absence the class was taught by Dr. Edward Horowitz, well-known author of text books and instructor of Hebrew in Thomas Jefferson High School.

Junior Clubs

Our Junior Clubs which meet on Saturday evenings found February and March busy months. Besides regular gymnasium activities, the clubs had numerous interesting programs. The Senior Inta-League held a beautiful Havdallah Service at which Rev. Rogoff sang and Rabbi Kreitman spoke on the meaning and traditions connected with the ceremony. The Junior Inta-League and the Intra-League were also present.

All the groups marked Brotherhood with appropriate discussions. The Shomrim and the Vivalets held a joint Square Dance during the month of February. The Purim Carnival which was held on February 28th was a wonderful success. A great deal of imagination and fine art work went into the planning of costumes, decorations and stunts which made the affair a memorable one for all who participated. An abbreviated reading of the Megillah was held. Almost 500 parents and children had a rousing good time. The net proceeds from the affair was used to plant forty-four trees in the Joseph Goldberg Forest of the Jewish National Fund as a tribute to his memory. The Junior Inta-League band, organized by Stephen Hurwitz, provided music which contributed to the success of the Purim Carnival.

RESERVE!

Monday, April 20

8:30 P.M.

EASTERN PARKWAY
ZIONIST DISTRICT NO. 14

ISRAEL INDEPENDENCE
DAY CELEBRATION

at the

BROOKLYN JEWISH CENTER

IN THE CENTER ACADEMY

LINCOLN'S Birthday was celebrated at the Center Academy by visits of many parents and friends to the children's classrooms and to see the excellent original play by the Seventh Grade, under the guidance and sponsorship of their teacher, Miss Judith Feder. The title of the play was, "What Lincoln Believed," and the play demonstrated Lincoln's understanding of the balances required in a democracy between freedom and responsibility. Lincoln understood that you cannot have one without the other. As an outcome of this performance the students of Grade Seven wrote and published a paper called "The Freedom Daily." It was highly praised by the student body, the faculty and the parents.

The day was filled with happy and exciting events, including luncheon for the parents and guests, auctions of merchandise brought by the children of the various grades, and a drawing for an oil portrait by our Art Teacher, Mr. Louis Harris. All proceeds were allocated to the Center Academy Scholarship Fund.

* * *

The picture, "Passion For Life," was shown to the parents and guests at the P.T.A. meeting on Wednesday evening, February 18th. Filmed in France, it is concerned with the problems of education and teaching. Because of its high quality it was shown to the upper grades the next morning.

* * *

We had the great privilege of hearing Miss Gloria Hoffman address the children of the upper grades on February 20. Miss Hoffman is the charming young author of the book, "Home At Last," a story of two ten-year-old children, David and Dan, who were fortunate enough to reach Israel.

* * *

A truly festive spirit was created throughout the Center Academy in the celebration of Purim. It began with the reading of the Magillah in the Beth Hamedrash on Thursday afternoon, February 26th, by Mr. Meyer Rogoff, Shamos of the Brooklyn Jewish Center. At the joyous festivities and merrymaking which continued on Friday morning in the Auditorium, a carnival-like spirit pervaded the celebration.

There were unusual and original costumes; masks; Purim songs sung by each grade group, in gratitude for the deliverance of the Jews, gifts were exchanged (*shalach manas*); an especially delicious luncheon, including Purim goodies; and an early dismissal at 12:30 P.M., directly after luncheon.

* * *

The children of the Center Academy commemorated the Israelites' emancipation from Egyptian slavery and the Exodus from Egypt by celebrating the

Siyum Services

Services for the first born son will be held on Monday morning, March 30th, at 7:30 and 8:30 a.m.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Morris Levin of 748 St. Marks Avenue on the birth of a daughter, Gail Ann, to their children, Lt. and Mrs. Walter Siegelman, on March 2nd.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mrs. Isidore Garlin in memory of her late husband.

Dr. and Mrs. Morris Goldenberg in honor of their son's Bar Mitzvah.

Mr. and Mrs. Ralph J. Gurfield in honor of the Bar Mitzvah of their son.

Mr. Aaron Rosen in memory of the late Mr. Benjamin J. Kline.

Mr. and Mrs. Lester Rosenberg in honor of their son's Bar Mitzvah.

Mr. and Mrs. Irving Roth in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Leonard Sonnenberg upon their son's Bar Mitzvah.

Condolences

We extend our deepest sympathy to:

Mr. Rubin Belfer of 436 Eastern Parkway on the loss of his beloved sister, Mrs. Bessie Zolotar, on March 8th.

Mrs. Albert Braun of 149 Exeter Street, Manhattan Beach, on the passing of her beloved father, Mr. Lazarus Tarushkin, on March 18th.

festival of Passover at a Seder service, March 25. The Seder service has been compared symbolically to a sacred symphony in four movements distinguished by the four cups of wine which each participant is to drink on Seder night. These four cups are intended to emphasize the four freedoms which are really the four fundamental principles of Democracy established by our ancestors thousands of years ago at the time of the Exodus.

We are sure that all the parents, grandparents and relatives who joined their children in celebrating this beautiful and symbolic religious Seder service were inspired by it.

PASSOVER

(Continued from page 2)

other human beings, the Egyptians, were forced to suffer, even though the Egyptians had been so cruel.

Dayenu. This joyous song of thanksgiving states that even one miracle would have "enough," but God performed many miracles for the Israelites.

Shank-bone. This is a reminder of the paschal lamb.

Roasted Egg. Represents the additional festive offering.

Hard-boiled Eggs. The eggs, eaten at the beginning of the meal, are a symbol of new life.

Afikoman. This refers to the *matzah* which is eaten as the final dessert. A favorite game is for the father to hide the *afikoman*. If found by the child it is redeemed by a present, since the Seder cannot proceed without the *afikoman*.

The Cup of Elijah. A cup of wine is set aside for Elijah, the symbol of future redemption. The door is opened to welcome Elijah as well as all other guests, rich or poor, who may wish to participate in the Seder.

Hallel. Psalms of thanksgiving.

Chad Gadya. This nursery rhyme is the final song in the Haggadah. It tells us of the kid which was bitten by the cat, which was bitten by the dog, etc. It concludes with the destruction of Death by God.

Shir Ha-Shirim. After the Seder it is customary to read the Song of Songs, a love-poem reminiscent of Spring, and symbolic of God's love for Israel.

—MORDECAI H. LEWITTES.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Passover, the holiday of freedom and redemption, has had a special meaning for each generation of Jews since the Exodus from Egypt. Not since the Exodus has the message of Passover been clearer or more pertinent than it is for the Jews of America today. It is a simple message and an inspiring one. We, who had the privilege of participating in the redemption of the oppressed Jews of our generation through the rebirth of Israel, are now given the opportunity and responsibility to help insure that nation's growth to maturity.

As we berald the Fifth Anniversary of the State of Israel, occurring on April 20th, let us join in a concerted effort to build a stable economy in the new state—a burden too staggering to be borne by Israel alone. And as we celebrate the traditional family Seder this year, let us add another prayer—that the Promised Land shall indeed become a Land of Promise—of peace and prosperity for all. HAPPY PESACH!

BEATRICE SCHAEFFER, President.

THE man who honored the place is gone. He was bound up inextricably with the soul of all of us, and we loved him dearly. His devotion, deep and profound, his vision and understanding, his sacred sense of duty, service and sacrifice were the very essence of Joseph Goldberg's gentle being. Because of his humble spirit, he attained honor. Because of his indefatigable selflessness, "he stored up for himself a treasure of righteousness and love, more precious than anything he possessed." We grieve inconsolably at his departure from this world, and, although we mourn our great and irreparable loss, we shall be comforted by the memory of his "love of Torah and his fine deeds." His good name will live on "unto all generations." Sisterhood, as well as our Center and the entire community, has lost a faithful leader, and we, the Editor of this page, have lost, in the demise of our beloved Administrative Director, a very dear, very

close personal friend. We shall truly miss you, Joe.

General Meeting, February 18th

Due to the untimely passing of our Administrative Director, Joseph Goldberg, Sisterhood cancelled its Jewish Music Festival originally planned for February 18, meeting solely for the purpose of carrying on our dedication to Torah and plans for service to the community. Responsive reading of "Brotherhood" ideals by the audience, and a special reference by our President, Bea Schaeffer, to a relevant passage in Dr. Levinthal's comments in the January Review, preceded an impassioned appeal by Torah Chairman "Dubby" Jackman for members to attend our Torah Luncheon on behalf of the Jewish Theological Seminary. Shirley Gluckstein gave a brief report on current Social Action problems, followed by announcements including UJA and Jewish Blind Day dates, Leadership Courses and varied correspondence.

In celebration of the fortieth anniversary this month of the United Synagogue, our guest speaker, Rabbi Herbert Parzen, Director of Programs for the organization, delivered a brilliant address on its founding, its travails, its successes and its accomplishments in the advancement of the cause of Judaism in America, and, through the channels of the Jewish Theological Seminary, to maintain Jewish tradition in its historical continuity. He reviewed the remarkable careers of its founder, Dr. Solomon Schechter, and his successors to the Presidency of the Seminary, Dr. Cyrus Adler and Dr. Louis Finkelstein. "Conservative Judaism," said Rabbi Parzen, "is gloriously, beautifully Jewish." The spiritual level of the evening was in keeping with the ideals held dear by our late Joseph Goldberg, whose memory was recalled in silent tribute by the members present.

Joseph Goldberg Memorial Forest In Israel

Our Center has been designated as the central agency to sell tree certificates issued in memory of our late Administrative Director. By a large concerted effort, men and women of the Center and

the Community can show their affection for the departed, and the names of Sisterhood women making such purchases will appear on this page.

Cheer Fund Contributions

In memory of the late Michael Bromberg—Mrs. Sarah Epstein.

In memory of the late Joseph Goldberg—Mrs. Sarah Klinghoffer, Mrs. Beatrice Schaeffer.

In memory of their mother, Mrs. Merowitz—Mrs. Elizabeth Levingson, Mrs. Ethel Pashenz.

In honor of the 50th wedding anniversary of her parents—Mrs. Sarah Kushner; also for the same "Simcha," from Rose Davis, S. Klinghoffer, Bea Schaeffer.

United Jewish Appeal

Chairman Sadie Kurtzman urges Sisterhood women to contact their contributors to the UJA 1953 drive NOW. An act of mercy is effected when the need is great. Send in your checks at once, and urge your friends to do so. Contributors of \$75 or over will be invited to attend a brunch on April 15th. Make your reservations.

Torah Triumphs—Thanks To "Dubby" Jackman

Although the event is past history, the memory, the taste, lingers on. We take this opportunity to pile plaudits and peons of praise, *plus orchids*, to our charming chairman of Torah Luncheon, "Dubby" Jackson, whose direction not only helped to swell the Seminary coffers, but provided a most successful social afternoon. Her two capable co-chairmen, Mesdames Jeanette Kasnetz and Sadie Kaufmann, and Hostess Chairmen Jennie Levine and "Hershey" Kaplan and their indefatigable Committee, deserve equal commendation for arranging an attractive and delectable repast, an excellent program, including an eloquent appeal for Torah support by Dr. Max Arzt, Seminary Provost, and a delightful performance of "Shushan Showboat" by the Rockville Center Players. The winner of our 2nd annual essay contest on "What Torah Means to Me" was Janet Epstein, President of our Hebrew School G. O., and daughter of our Vice-President, Mrs. Sarah Epstein. She was presented with a subscription to the Jewish Publication Society. A fine cause, a beautiful program, generous support, an

excellent Chairman—net result—*success!* For which, "Dubby," *thank you!*

Red Cross 1953 Drive

Mollie Meyer, Red Cross Chairman, wishes to remind members that the 1953 Red Cross has begun and that your checks should be sent through the Center so we can show unified support of a National cause.

Israeli Bonds

DON'T let up—purchase bonds from Anne Weisberg, and help Israel to help itself. Israeli Bonds are an investment that helps both sides, the purchaser and the beneficiary. Earn a Mitzvah and *Buy Bonds Now!*

Jewish Music Festival

Sisterhood was privileged to participate in the second annual Jewish Music Festival presented by the Center on February 26th. The beautiful and inspiring program featuring the Center Choral Ensemble, Cantor William Sauler, several soprano soloists and the noted concert violinist, Beverly Somach, arranged and conducted by our Music Director Sholom Secunda, was greatly enhanced by a very stirring narration delivered by Mesdames Sarah Epstein and Sarah Klinghoffer. The narration was written by Mr. Secunda in collaboration with Mrs. Klinghoffer. The chairman of this auspicious event was our own very capable President, Mrs. Beatrice Schaeffer.

U. N. Guided Tour

Sisterhood women may make reservations with Mrs. Bess Gribetz for admission to an arranged tour on Monday, April 20th, Israel Independence Day, to the United Nations. We shall be privileged to attend the morning and afternoon sessions of the Assembly committees.

Nominating Committee

Chairman Claire Mitran and her committee welcome recommendations for membership on our Executive Board for the coming year.

Thank You Notes

"I am privileged to inform you that your Sisterhood has been awarded honorable mention for its notable contribution to Torah Fund." Dr. L. Finkelstein, President of the Jewish Theological Seminary. "We gratefully acknowledge your generous contribution for Braille printing apparatus for the Blind in Israel." American Foundation for Overseas Blind.

"The Fifth Season" Benefit

Sisterhood is co-operating with the Center Academy in the sale of tickets for a benefit performance on Wednesday evening, May 13th, of the Broadway hit comedy, "The Fifth Season," starring Menasha Skulnik and Richard Whorf. Those desiring tickets, please call Mrs. Sarah Klinghoffer, SLocum 6-8252.

Kiddush

A kiddush will be given to the Junior Congregation on Saturday, March 28th, by Mrs. Elias N. Rabinowitz in honor of her husband, Dr. Elias N. Rabinowitz's, 70th birthday.

Calendar of Events

Monday, April 13—Sisterhood Executive Board Meeting. 1 p.m.

Wednesday, April 15—UJA Brunch for \$75 donors and over. 11 a.m.

Wednesday, April 15 — Jewish Home Beautiful Pageant. Gala Performance. Mary Kahn, Chairman. 8:15 p.m.

Monday, April 20 — United Nations Guided Tour. See Bess Gribetz for reservations.

Monday, May 4 — Metropolitan Branch Women's League Spring Luncheon.

Tuesday, May 5 — Sisterhood Executive Board Meeting. 1 p.m.

Monday, May 11 — Elaborate Mother's Day Program. Election of officers. Mother-Daughter Tributes. 1 p.m.

Thursday, May 14—Jewish Day for Blind at Hotel St. George. "Dubby" Jackman and Hannah Stark, co-chairmen.

Thursday, May 14 — Brooklyn Division Women's League Closing Luncheon at B'nai Israel.

SISTERHOOD GENERAL MEETING

WEDNESDAY, APRIL 15 at 8:15 P.M.

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NEW BOOKS (Continued from page 15)

means of which he expresses his thoughts and dreams. We see here, indeed, the truth of what the poet so beautifully expresses:

"Ah! The poet's world is like no other.
'Tis like a garden he alone has worked.
'Tis a world between himself and God alone."

There are a number of poems in which the author reveals his Jewish soul, expressing the yearning and the prayer of the Jew throughout the ages. His ode to Haifa, the harbor city of Israel, tells in brief lines the drama of reborn Israel; and in the poem "I write as Jew," he interprets the essence of the true life philosophy of the Jew.

Throughout all his poems there is a passion for justice and love for all mankind that is best summed up in these lines:

"Let me nor you—let no man rest
Until we kill
Dictator greed
Indeed,
To none
Will come salvation
Until we shall have won
World-wide Commiseration."

Lovers of poetry will derive much pleasure from reading these poems, and Mr. Teller is to be congratulated for having put them in permanent form in this little volume.

"Prince of Israel," by Elias Gilner, Exposition Press, N. Y.

This is a fine historical novel which brings back to life the heroic struggle for freedom waged by the small band of Jews, under the leadership of Bar Kochba, against the mighty Roman legions almost 1800 years ago. The author succeeds in presenting a vivid picture of life among the Jews, their neighboring peoples and the Romans. What makes this story even more interesting is the striking parallel it reveals to the struggle waged by the *chalutzim* of Palestine, first against the British, then against the Arab armies, in order to achieve the independence of the State of Israel.

Mr. Gilner is a colorful figure himself. He was a member of the first Jewish Legion in Palestine and one of the original founders of Haganah. He knows Palestine well, and is especially fitted to recapture the struggle of Bar Kochba against Rome.

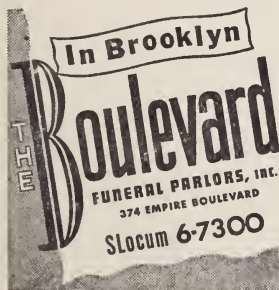
The book depicts not only the story of war and battles, of victories and defeats, but also revolves around a beautiful and dramatic romance. Bar Kochba, who is quick to love as he is to do battle, meets the attractive and high-spirited Meredya, whom he woos and wins for his wife. The Roman soldiers, however,

want her for the pleasure of their commander and abduct her immediately after the marriage. Bar Kochba, with the help of a small band of friends, succeeds in rescuing his bride. This leads to a brutal revenge on the part of the Romans. The war is then on in full force. How the Jews rallied under the banner of their leader, how the great Rabbi Akiba encouraged these warriors, how seeming victory appeared, only to be followed by a crushing defeat—all this eloquently told.

☆

"A Reconstruction of Solomon's Temple," by Paul Leslie Garber.

I usually do not include magazine articles in this department, but I am making an exception in this case. This article, "The Reconstruction of Solomon's Temple," appears in a recent issue of "Archaeology," a popular magazine dealing with the general theme of archaeology. The author endeavors to reconstruct, from the Biblical accounts as well as from archaeological discoveries, the original sacred Temple built by King Solomon. It is beautifully illustrated with diagrams and archaeological finds. All Biblical students interested in ancient Jewish history will find this article a fascinating one. Those desiring a copy of the magazine can secure it by mailing 25¢ to the business office of "Archaeology," Andover Hall, Cambridge 38, Mass., and asking for the autumn 1952 issue.



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May, 1953

COUNCIL FOR JUDAISM ATTACKS AGAIN

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MARC CHAGALL, OF VITEBSK

The Story of a Painter Who Has Deeply Influenced
Even Commercial Art

By ALFRED WERNER

CRAFTSMEN OF RELIGIOUS OBJECTS

By ASHER S. BRAUNFELD

THE STORY OF MR. RUGOWITZ

The Life and Progress of An Immigrant

By ALAN LIPSCOTT

NEWS OF THE MONTH

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WEDNESDAY, JUNE 3

at 8:30 P.M.

PROGRAM

INSTALLATION OF OFFICERS

RABBI BENJAMIN KREITMAN

GREETINGS

RABBI ISRAEL H. LEVINthal

ANNUAL REPORT

MRS. FRANK SCHAEFFER

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RUTH E. HOLLANDER, *Violinist*

RAQUELLE SHANOCK, *Soprano*

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

MAY 1953 — SIVAN 5713

No. 37

Rabbi Solomon Goldman, In Memoriam

AERICAN Jewry has lost one of its outstanding religious leaders in the death of Rabbi Solomon Goldman, of Chicago, and Jewish life will be poorer because of his passing. We, of the Brooklyn Jewish Center, recall with pleasure his visits in our midst when he spoke from the Forum platform and at the dinners in behalf of the Jewish Theological Seminary. He had many gifts and talents, brilliant of mind, a profound student of our ancient and modern Hebrew literature as well as of the worldly culture of our day, an eloquent preacher and orator. We may truthfully say of him, in the words of the Rabbi, that he was the *Ish ba-eskolot, ish sh'bakolbo*—the man in whom there was everything.

In the twenty-four years that he served as the Rabbi of Congregation Anshe Emet in Chicago, he transformed it from a small group to one of the largest and most influential congregations in the country.

But his service was not limited to his congregation alone, nor to the Chicago Jewish community alone. He served all Jewry, and every cause that helps to advance Jewish life. He was one of the best workers in America in behalf of the Hebrew movement, The Jewish Theological Seminary and the United Synagogue owe much to his efforts. And his service of Zionism in all the years of his ministry, but particularly in those two years when he was president of the Zionist Organization of America, will ever be remembered by Jewry the world over with gratitude.

We share with his family and his congregation their loss and their grief. They may find comfort in the thought that

Rabbi Goldman has left an indelible impression on Jewish life in this country. His life and his name will ever be recalled with blessedness.

—DR. ISRAEL H. LEVINTHAL.

B'NAI B'RITH—110 YEARS OF SERVICE

ONE hundred and ten years have passed into history since the founding of B'Nai B'rith. These years have been filled with a content of service not alone to American Jewry but to our brethren everywhere, and, indeed, to men and women without distinction as to creed or color. As a result, B'Nai B'rith is universally recognized as America's premier Jewish service organization.

The instruments of beneficial activity through which the Order operates are Hillel, Anti-Defamation League, B'Nai B'rith Youth Organizations, Vocational Service, Service Committee For the Armed Forces, and Americanism and Civic Affairs. The tremendous volume of labor in behalf of Israel and the United Jewish Appeal, which hitherto has been conducted by the individual lodges, will shortly be channelled through a separate department.

B'Nai B'rith is a democratic organization in which ultimate decisions are made by the mass membership operating through conventions of democratically elected representatives. These meet annually on a district basis and triennially on a national level. The 20th triennial convention, recently held in Washington, D. C., was concerned with matters of great importance to American Jewry and Israel.

In the first category B'Nai B'rith's op-

position to the McCarran-Walters immigration law was considered. A strong resolution pledging a continuing fight on this discriminatory statute was adopted. In addition, the leaders of the Order, including Frank Goldman, the outgoing president, Philip Klutznick, the newly-elected leader, and Henry Schultze, National Chairman of the Anti-Defamation League, conferred with President Eisenhower at the White House. They expressed B'Nai B'rith's appreciation of his message to Congress asking for emergency legislation for refugees and expellees, and pledged him the support of the Order in his attempts to bring about a revision of the immigration law.

The convention stressed support for Israel and the need for the achievement of peace in the Middle East. The Administration and Congress were urged to use their influence to bring about an end to Arab economic blockades and boycotts against Israel, for the benefit not only of that country, but of the whole world.

American Jewry may take the past history of B'Nai B'rith as an earnest of the Order's continued usefulness. The youthful vigor of its new leadership, joined with the dedicated devotion of the members to the best interests of our people will assuredly continue the harvest of good which B'Nai B'rith has heretofore reaped.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בין לבין"

An Intimate Chat Between Rabbi and Reader

PRAYERS ON MENUS

AN INTERESTING news item appeared in the press a few weeks ago which many of our readers must have seen. The restaurants in one of the fashionable Westchester towns—I think it was Scarsdale—printed a brief prayer on the dinner menu to recite before partaking of the meal. The restaurateurs decided to publish these prayers on the menu for every meal. There are three such blessings—one prepared by a Catholic priest, one by a Protestant minister, and one by a Rabbi.

All the owners of restaurants in this town joined in this effort, and the report stated that this practice is already being followed in the eating places of many other communities.

Evidently, the owners of these restaurants feel that they will help restore a characteristic of the true American way of life—the feeling of gratitude to our Heavenly Father, the source of all the good that we enjoy.

Now that this practice may become fashionable, and observed by our fellow-Christian neighbors, the Jew too may begin to appreciate a custom which was, until recent times, observed by every Jew in every land and in every age. No Jew, in former days would ever think of sitting down to a meal without first pronouncing the *Motzi*—the blessing to God, who brings forth good from the earth to sustain all mankind.

We have lost a great deal since departing from that hallowed custom. The Jew of old regarded the table as an altar; partaking of a meal was not just the satisfaction of a physical need—it was also an opportunity to develop the sense of gratitude, an appreciation of our own blessedness in having food to eat, and the realization that there are others bereft of that blessing. It helped to fashion a different kind of personality, one that gave thought to the needs of our fellow-men and who was willing to provide for these

needs by sharing the good that he enjoyed. The custom, above all, added a touch of sanctity to the meal, which must have had a beneficent effect even upon the physical health of the diner. It made the Jew understand that we eat to live, not live to eat.

But all this has, alas, disappeared from the life of the average Jew, and the result can easily be seen. It has helped to vulgarize our lives and to divorce us further from the sanctities of life.

We therefore welcome this innovation on the part of the owners of restaurants, and hope that pronouncing a blessing before the meal will spread among us Jews as well as among men and women of all faiths.

But Jews should go one step further, and restore this practice to our homes. What a wonderful effect it would have upon our children, in moulding their characters, in fashioning their Jewish personalities!

I often observe the children of our Center Academy as they enter the dining hall for their mid-day lunch. None of them—neither the youngest in the kindergarten class nor the oldest in the graduation class; neither boy nor girl—would think of sitting down before joining the class in pronouncing the traditional *Motzi*, the blessing for the food they are about to partake. And as I watch them, the thought comes to me—what goes on in their young minds when they are at home and sit down at the home dinner table, where neither father nor mother utter a word of prayer, and where they too are not expected to do so? This incongruity must do havoc to their minds, and must certainly have the effect of minimizing the need of such a practice.

How much all Jewish life would gain if parents would give thought to this problem and realize how much good they would do to their children by reintroducing this custom in the home.

At our Academy, the children chant also—in a fine melody—a brief grace after the meal. That, too, could be reintroduced in the home. It need not be the full, lengthy traditional grace. Even the ancient Rabbis permitted—when one is in a hurry—to recite a very brief grace of a few words. It isn't the length that is of importance—it is the spirit of gratitude that we want to preserve. If we but bless God *bazon es ha-kol*, who provides for all mankind—just these words, what new insight we would derive in the challenge that comes to us in helping to solve the vexing economic problems that face the world today.

It is good, therefore, to see the attempt to make such a prayer the practice of all Americans. Let us hope that we Jews, who were the first in the world to establish such a custom, may find a new impulse to restore this practice in our lives, and thus help to revitalize the Jewish, as well as the American way of life.

Israel H. Lurital

Hebrew Medical School To Admit Americans

THE Hebrew University-Hadassah Medical School in Jerusalem will, for the first time in its five-year existence, accept high-calibre American medical students for enrollment in its fall semester, it was announced by Mrs. Samuel J. Rosensohn, national president of Hadassah.

Mrs. Rosensohn reported that the Hebrew University-Hadassah Medical Advisory Board in New York will have the task of screening American candidates for the Israel Medical School. These students must possess "precisely the same" academic qualifications required by recognized American medical schools.

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HISTORIANS, philosophers, psychologists—and even psychiatrists—will in the years to come find much material for their investigations in the present-day antics of the American Council For Judaism. It is very likely, in fact, that the greatest benefit from these studies will accrue to the psychiatrists. On no basis of a rational interpretation of either past or current history can the program or pronouncements of this group be understood.

Political Zionism has always been a practical movement designed to translate into reality the immemorial longing of the Jewish people for a return to Zion. The *Judenstadt* of Herzl is a twentieth century equivalent of the biblical declaration, "May my right hand lose its cunning if I forget thee, O Jerusalem." Until our own day there is no record of any personality in the Jewish story who willfully opposed himself to the overwhelming current of Jewish will. It remained for the Council to achieve for itself this dubious and unique distinction.

We recognize the theoretical right of dissent from the opinion of the majority. We can even conceive of a dignified statement of opposition to the establishment of a Jewish state—prior to the fact; although we would necessarily insist on the right to condemn the reasoning on which such opposition is based. When, however, the theory has been translated into the fact, the hope into the realization, the time has certainly come for a gracious acceptance of history's decision. What before might have been accepted as open warfare becomes, after the fact, nothing less than guerrilla sniping.

The Council has, moreover, managed to conduct its campaign of illicit warfare in a manner which completely perverts fact and outrages principle. In its tenth annual convention, just closed, it has out-Arabed the Arabs. With scarcely a mention of the plight of those Jews who still suffer discrimination and deprivation in Moslem and Arab countries, the Council could demean itself by asking: "Where in the pronouncements of the Social Justice Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations and Synagogue Council of America is there any mention of the plight of the helpless Moslem and Arab sufferers?

Our Jewish Anti-Zionists Continue Their Guerilla Sniping

THE COUNCIL FOR JUDAISM ATTACKS AGAIN

By WILLIAM I. SIEGEL

Does Jewish nationalism crowd out every feeling of sympathy for any group than Jews?"

The purpose of such rhetorical questions is obvious: in complete disregard of the origin of the Arab-refugee problem, it seeks to lay the blame for their plight upon the Israelis, and thus not only to give aid and comfort to the enemies of Israel, but to prejudice Israel in the eyes of all decent people. The Mufti himself could not have planned better to damage Israel.

At the same convention of Jews whose title to that appellation becomes daily more doubtful, the Councilites again used the bugaboo of dual allegiance. It is one of the basic doctrines of the Council that support for Israel, concern with its well-being, joy over its accomplishments, and hope for its future on the part of Jews of other nationalities, is treason to the country of their citizenship. Lord Balfour did not so think. Franklin D. Roosevelt was of contrary opinion, as was Winston Churchill. Every leader of present-day thought, except those few misled by Arab or council propaganda, or stirred on by individual and basic anti-Semitism, has proudly and consistently aided in the establishment of the State of Israel. It has been the policy of the United States both to facilitate the independence of that country and to forward its economic and political development. Surely, if any doubt existed of the allegiance and loyalty of the American Jews our own government would have been quick and alert to reprobate such disloyalty. The government of the United States does not need the jaundiced caveat of the Council to protect its interests.

What then is the American Council for Judaism, and who are its members? What type of mind is it which can adhere to such an ideology? The answer to these questions, while involved in ex-

pression, is simple in analysis. The phenomenon of Jewish self-hate is well known to historians. It is the expression of a deep-rooted and often subconscious and unrealized rebellion against the fact of Jewish birth. It is an unrealized envy of the comparatively greater freedoms of non-Jewish birth. It is a projection into fantasy amounting almost to schizophrenia. It is the individual subconsciously saying, "Would that I were what I am not."

The Jewish people are fortunate in the fact that these maladjusted ones are so few in absolute numbers, so puny in influence and so rejected in their opinion and action by the world. Nevertheless, they must not be disregarded, even in their weakness. We are at a critical juncture in the relations of the State of Israel to the rest of the world, and nothing which may do even the least harm should be ignored. The time factor is presently of utmost importance. Unquestionably, the pro-Arab forces in the United Nations will attempt to bring about changes in the existing situation affecting Israel, territorially and militarily. In this process the American administration will be subjected to arguments of expediency under the specious guise of attempting to facilitate peace. These attacks must be faced on every front. The first argument to be met is that there are Jews (the Council) who admit the inequity of the present situation. No one must be left in ignorance of the fact that the Council is a minuscule organization, speaking only for its handful of misguided members.

In the animal world only the cuckoo fouls its own nest. Let us hope that the time is not too far distant when this thought will find lodgement in the Council minds. Repentance, however belated, is always welcome.

FEW goods in use can claim to have originated in Israel, but religious requisites certainly have their roots in the Holy Land.

Ritual objects have always been a traditional export from Israel, and there would seem to be no decline in the demand for them. The many inquiries received by the Ministry from Diaspora ecclesiastical authorities has provided the impetus for the creation of a special department to deal with the needs of world Jewry in the field of religious requisites. Besides controlling the goods so that they conform to the standards set by orthodox Jewish practice, the department makes its recommendations to the Ministry of Trade and Commerce for the supply of raw materials at controlled prices to the sacred articles' manufacturers. Special allocations of textile goods are needed in the form of wool for *tallit* weaving, the spinning of *Tzitzit*; cotton or linen for shrouds and other ritual ware, as well as skins also required for *Tefilin* and parchment manufacture.

A very important fact which makes religious requisites a desired export commodity is the low price of materials compared with high labor costs. In *Teflin*, materials may cost a maximum of 20 per cent of the value of the finished article. And the first samples of shrouds made of local flax have been sent abroad.

A special budget has been allocated by the Knesset to cover the expenses for the encouragement of the manufacture of ritual objects. Contact is being established with Jewish communities all over the world, and suggestions and help is promised in the organization of small travelling exhibitions of religious arts and objects reflecting modern Israeli trends.

For the first time in recent years shrouds are not manufactured from imported textiles but from locally grown flax, which is in line with the ancient tradition, favoring "that which grows from the earth"—a vegetable substance.

The Israel industry is a domestic one, many "workshops" for the manufacture of *Teflin* and *Tzitzit* consisting merely of small rooms spread all over Jerusalem, which is the main centre, though a number of weaving plants are concentrated in the Tel Aviv outskirts. The largest unit in the ritual object industry are the

tanneries which are mainly engaged in parchment manufacture. Most of them are situated in Giv'at Shaul—a new industrial zone on Jerusalem's western periphery. Only skins from ritually clean animals are used in parchment production. Sheep, goat and calf skins are used for the heavier variety of parchment, whereas for the thinner "vellums", kids, newly-born calf and lamb skins are used. One factory visited had just received a consignment of skins from Cyprus. These were purchased for part of foreign currency earnings. The sequence of preparing the skins is washing, liming, removing the hairs, scraping and then washing again. A special knife is used to scrape the evenly stretched skins on their huge wooden frames. At the same time inequalities are pared down. The skins are then dusted with sifted chalk and smoothed with pumice stone till an alabaster-like surface is obtained. A coat of white lead is then applied and a snow white surface is ready for the scribe. Incidentally, this factory supplied the parchment Scroll of Independence when the State of Israel was declared, and bindings for special presentation copies and the J.N.F. Golden Book. Drums, lampshades, diplomas and special certificates provide a profitable sideline for the industry, but the bulk of the production goes for ritual purposes.

Three kinds of *Teflin* are being manufactured in Israel. To make the cheapest, the parchment skins are cut into patterns and the phylacteries consist of a few layers of parchment compressed by beating on a metal block. For the bottom part of the phylacteries, in place of parchment, solid leather, obtained from cowhide, is used. The second best quality are the *dakot* (thin) which are made of heavy parchment and are usually bigger. But connoisseurs prefer phylacteries made from the thick headskin of cow or ox in place of the parchment. Many of the pious would go without some of their daily necessities to possess such a pair of *Teflin* which may cost up to 100 pounds. They are known as *gassot*, and there is a tendency among the *Teflin* makers to keep the process secret; few strangers are

Israelis Develop Ancient Skills

CRAFTSMEN OF RELIGIOUS OBJECTS

By ASHER S. BRAUNFELD

allowed into the workshops, which are usually situated in some semi-dark room which serves also as a kitchen and dining room. Most of the *gassot* are manufactured in Mea She'arim.

The most interesting stage is the manufacture of the straps used in the *Teflin*. The main supplier of these is an 88 year old Yemenite who came to Israel 50 years ago, and has been cutting thongs since. He cuts a number of equally spaced incisions on a leather skin and before long a continuous strap of some 80 metres in length is conjured in front of you by a number of deft cuts, and the whole length is of equal width.

Five or six hides per day are cut, giving 300 metre straps. He winds these on to a board, stretching them taut, and rubbing them with a large smooth water-worn pebble until they become straight. The thongs used to bind the bottom part of the phylacteries, are made from animal intestines. A number of old Yemenite women are engaged in producing rolls of gut thread—spun in a manner similar to the manufacture of any other fibre thread. In a roll it is difficult to distinguish the gut from thin string. Glue used in the manufacture of phylacteries is also made on the premises. It is obtained from the residue of the leather cuttings.

When the phylacteries are finished they are painted with a black lacquer, and a cardboard crown is placed over them to prevent damage to the highly polished surface. The leather straps are attached in the manner prescribed by ancient custom. The Ministry of Religious Affairs attaches a small lead seal to each pair, and after packing, the phylacteries are ready for shipment.

Prayer shawls are now mainly mass produced on automatic looms, although a few hand looms can be found in Mea She'arim. *Tzitzit* are also manufactured in private houses in Mea She'arim, but the wool is obtained by special allocation, and a number of Yemenite women spin the

(Continued on page 22)

TODAY, everybody loves Chagall. I have seen reproductions of his "Rabbi of Vitebsk" in small mid-Western towns as well as in Israel settlements. Many Americans have learned to appreciate his pictures that formerly had been considered crazy: his topsy-turvy villages, flying cows, human figures with heads of birds on sleighs traveling in mid-air. New York's first Chagall show, in 1926, was a total failure, but his 1946 retrospective exhibition at New York's Museum of Modern Art was a social event. Despite changing fashions and the fluctuations of the market his canvases bring higher and higher prices with each year—good Chagalls are sold for thousands of dollars.

In order to understand Marc Chagall, it is important to know that he was born in the town of Vitebsk, White Russia (July 7, 1889). Only twenty when he left his native town, he spent the major part of his adult life outside Russia, but in a sense he never left his *shtetle*; his love of Paris, where he was happy and successful prior to World War II, and where he lived again, for a while, after the last war, was expressed fondly, if oddly, in the phrase "mon second Vitebsk (my second Vitebsk)."

Critical observers may not consider the milieu from which he stemmed particularly favorable to the development of his art. His father was a primitive grocer, and his mother, who had given birth to eight children, was "a lake of suffering with prematurely gray hair—a well of tears, a soul barely alive, and a brain which no longer functioned," to quote the artist himself. When, one day, Marc approached his mother as she was placing the bread in the oven, and informed her that he wanted to be a painter, she said he was mad and told him not to bother her. His uncle, a pious Jew, was afraid to extend his hand to the "sinner."

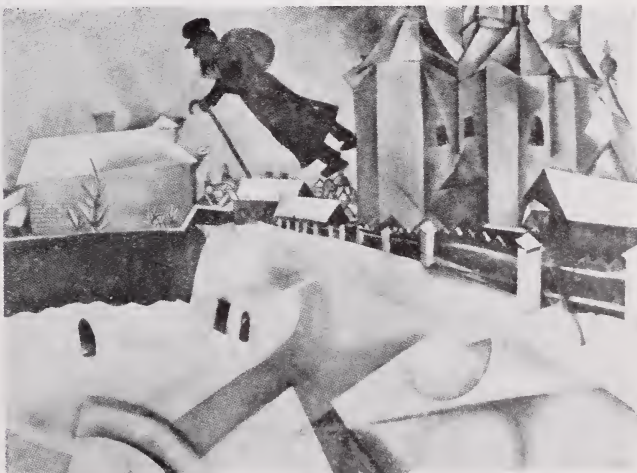
It will always remain a puzzle to the world what motive induced him, and other artists of the ghetto, to take up pencil and brush in an atmosphere hostile to the plastic arts because of too rigid an interpretation of the second Commandment, "Thou shalt not make unto thyself any graven image." Orthodox Jewry frowned on painters and sculptors, and Marc's parents tried hard to conciliate the boy by apprenticing him to a

photographer. But art had become an obsession with him, and after obtaining some elementary education at the local art school, he ran away to St. Petersburg (now Leningrad), with twenty-seven rubles thrown at him by his enraged father.

Yet Vitebsk, inimical to the arts, dirty and drab like most small towns in Tsarist Russia, appears as a background in nearly all of Chagall's canvases. The reason behind this one-sided love is entirely clear: because he had the eyes of an artist, Vitebsk could serve as a source of inspiration for the rest of Chagall's life. In a brief autobiography he wrote many years ago, the artist nostalgically recalled the Jewish holidays, especially Sukkoth and Simchat Torah, that were joyously celebrated by his family. Marc was thrilled by whatever sights Vitebsk afforded: "Here were churches, fences, stores, synagogues, as simple and eternal as the structures in the frescoes of Giotto." The alert Jewish boy eagerly watched the procession of merchants,

peddlers, beggars; of children going to the *cheder*, old men to the *schul*, women coming from the market.

In his autobiography Chagall refers to some members of his family who were strict followers of the Baal Shem Tov, founder of the Chasidic movement. He was a poorly educated, but saintly Ukrainian Jew who, towards the middle of the eighteenth century, led the revolt of the masses, untutored but full of metaphysical thirst, against the rigid and often shallow rationalism of the trained scholars. It was he who taught his adherents how to live in beauty and happiness, and in joy and nearness to God—each man working, walking, drinking, loving in bliss. He established new relationships between man and reality, man and God, asserting that a "holy spark" was concealed everywhere and in everything; that to live meant to rise from the lowest to the highest existence, and that evil and good were not entirely different qualities.



Chagall's themes were sometimes derived from Jewish sayings. This picture suggests the Yiddish colloquialism of leaping over the roofs, in the sense of doing the impossible.

The Story of a Painter Who Has Deeply Influenced Even Commercial Art

MARC CHAGALL OF VITEBSK

By ALFRED WERNER

but that both came from God, like the thornbush and the fire: "It is for man to let the thornbush be completely penetrated by the fire. It is for him to bind the lust of the temptation itself to God."

One has to understand Chasidism to understand the man who painted roosters crowing for joy. It is a philosophy of love—and Chagall is the painter of love. He adores the men and scenery of his native country, despite the blows and pogroms he witnessed there. He loves flowers and animals; he loves love. There is sadness in his paintings—but rarely the agony of unlimited despair. There is always a metaphysical hope deeper than the platitude about the cloud and the silver lining. If he paints a beggar in the snow, he puts a fiddle in his hands, and if he sets a mournful rabbi on the canvas, he adds to this symbol of sorrow an innocent white cow, a symbol of the peace of the universe.

His early background also makes us appreciate his faculty of faithfully rendering the atmosphere of Eastern European Jewry, Chasidic or otherwise—the lighting of candles; men moaning and sighing in their prayer shawls; merry-makers at Purim festivals, and, above all, the religious dances of the men. Baal Shem himself called for prayer accompanied by physical ecstasy, since dancing and singing would bring about the necessary unity with God.

Chagall is closely related to the dance. We have in mind the Chasidic dance in a *schul*, which begins slowly with a definite touch of sadness, and gradually assumes faster rhythms, until it reaches a climax in a state of veritable ecstasy. It is no coincidence that the ballet plays a certain role in Chagall's work—he designed the scenery and costumes for several ballet performances in New York and Paris. The Chasidic dance which he watched as a boy, or, even participated in, is still "in his blood."

The young artist Chagall did not live a happy life in St. Petersburg. Being a Jew, he was permitted to reside there only as a servant, and he had to go through "the life of the ostracized, the pain of exile, the terror of arrest, of expulsion, the protection of patrons, at times intelligent, at times incomprehensible and de-meaning, servile occupations, uncertain

quarters." As a rule, this outcast slept on the floor in a corner of a room shared with others. Once, in his greatest misery, he had a dream:

"Suddenly the ceiling opens and a winged being noisily descends, filling the room with movement and clouds.

"A rustling of trailing wings.

"I think I see an angel! I cannot open my eyes; it is too bright, too luminous.

"After searching throughout the room, it rises and passes through the opening in the ceiling, carrying with it the light and the blue glow.

"Again it is dark; I awaken.

"My painting, *'The Apparition,'* reflects this dream."

The young visionary got little formal education in St. Petersburg, either at the

Russian youth was so intimidated by the gigantic city that he might have returned to Vitebsk had not the Louvre Museum with its masterworks of classic art cast a spell over him. His unusual talent was soon discovered and hailed by such pioneers of modernity as Guillaume Apollinaire and Blaise Cendrars, whereas the lesser spirits were amused or infuriated by what they considered sheer eccentricity. At any rate, at that time he still longed for and still belonged to Russia, and he went back to his native country at the start of the first World War.

After the revolution Chagall was made commissar d'rector of his own art school at Vitebsk. Alas, he taught the good townfolks to paint men and women and



In this painting Chagall recalled a birthday visit of his first wife. Their romance and life together is the subject of a number of his major works.

rather backward Academy of Art or as pupil of the superficial Leon Bakst (best known for his scenic and costume designs for the Russian Ballet). "I can grasp things only by my instinct. Scholastic theory has no hold whatever on me."

In 1910, at the age of twenty-three, Chagall went to Paris, the gay, tolerant Mecca of modern art. The nostalgic

cows flying across the sky instead of teaching them how to make portraits of Marx and Lenin. He was dismissed by angry officials, and went to Moscow, where he painted every wall and stage setting of the Jewish State Theater. But here again he did not get along well with the Soviet authorities, so he, his wife, and their five-year-old daughter returned to

Paris, their future home. "Neither Imperial Russia nor the Russia of the Soviets needs me," he complained at the end of his autobiography, finished in Moscow in 1922. "I am incomprehensible, strange to them. I am certain, though, that Rembrandt loves me."

The Chagalls lived in Paris uninterrupted from 1923 to the start of World War II; to escape from the Nazi menace, they thereafter lived in Southern France, but they did not feel safe there, either. Hence, they finally fled to America where the couple arrived on the very day when Hitler's legions invaded the painter's native Russia.

Although the Nazis were unable to do physical harm to the great modernist artist, they did their utmost to damage his reputation. When they came to power, his works loomed conspicuously in their exhibition of what they termed "Degenerate Art." When the representatives of the Kunsthalle in Basle, Switzerland, asked the Germans to lend them some of Chagall's paintings, the Nazis were willing to oblige provided each item carried a caption to the effect: "This specimen of degenerate art for which the poor misled German people had to pay 10,000 marks is not even worth 10 marks." Naturally, the Swiss laughed at this nonsense. The Nazis, despite their hypocritical denunciation of his work, did not fail to sell it to neutral Switzerland; one of the top Nazi criminals, Hermann Goering, incorporated some of Chagall's paintings in his own private collection.

For a while the Chagalls lived very happily in New York, but in the fall of 1944 Madame Chagall died, after a twenty years' marriage. I happened to visit the artist a few weeks after Bella Chagall's death. He lived in a spacious studio on Riverside Drive which afforded a wonderful view of the Hudson River and the New Jersey landscape. A middle-sized man, he was wearing a pinkish blouse and light trousers. His halo of grey hair shook, and his kindly eyes shone as he talked to me, partly in French, partly in "Litvak" Yiddish. Chagall was sad. Bella had been his companion in the years of struggle, but had lived long enough to witness his international fame. Herself a sensitive writer, she had translated her husband's autobiography from Russian into French, and had just com-

pleted a volume of her own prose before her death. Chagall said to me that he could not have produced a single picture without the inspiration he received from her; time and again he painted Bella and himself flying through the sky. When he talked of her, I had the impression that she was still near, as though any moment, she might walk into his studio and place her hand on his forehead.

After the war, Chagall went back to France. He was received with enthusiasm and had a huge one-man show at the Musée de l'Art Moderne. Ten years after Bella's death he re-married, his second wife being a Miss Brodsky. From northern France the couple moved to the small town of Vence, in the south, where the artist has started a new venture: he became a maker of ceramics, transferring his lyrical fantasies from oils to tiles and vases. He also turned, quite successfully, to sculpture. Significantly, he had to make the following statement about his excursion into the realm of ceramics:

"The very earth (of Southern France) on which I walk is so luminous. It looks at me tenderly, as if it were calling me. I have wanted to use this earth like the old artisans, and to avoid accidental decoration by staying within the limits of ceramics, breathing into it the echo of an art which is near, and at the same time distant. It suddenly seems to me that this earth, so radiant, is calling from afar to the deaf earth of the city where I was born—Vitebsk."

We ought not to forget the great role the Holy Land has played in this artist's life. As far back as 1931 Chagall made a trip to the Near East to prepare himself for what many people consider his masterpiece in black and white—the illustrations for the Bible, an edition planned by the famous Parisian publisher, Volland. Highly conscientious as an artist, Chagall felt that he could not possibly start his work without having seen the actual landscape and people of the land of his fathers. After his return to Paris, Chagall worked feverishly on the illustrations, and, by the time of Volland's death in July 1939, he had completed more than a hundred engravings of the contemplated series. Unfortunately, Monsieur Volland's death stopped the completion of the book. Last November, New Yorkers had an opportunity to admire a few selected prints

of this Bible series, radiating dignity and mystery, at the Truman Gallery.

Exactly twenty years after the painter's first visit to the Holy Land, the Israel government invited Chagall to decorate the Knesset building in Israel. The artist's arrival in Israel was scheduled to coincide with the opening of his first retrospective exhibition in the country, to be held at the Bezalel National Museum. Recovering from a recent illness, the sexagenarian regretfully explained to the Israel authorities in a letter of historic interest that he would be unable to participate in the opening of his show, but would embark on the journey as soon as his doctor would permit him. Below are a few lines from this letter, written at Vence, in May, 1951:

"I cannot but remember with emotion that it was by my friends Bialik and Dizengoff (the latter the first mayor of Tel Aviv and founder of the local museum) that I was first called to this country twenty years ago. Now, trembling with excitement, I go to meet the new Jewish spirit in a new country. I do most fervently desire that I may be able to come to you in order to gather new powers and fresh inspiration, provided I have sufficient strength left at my time of life.

"I feel compelled on this, the third

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A Rothschild Error in Finance

DR. WEIZMANN once told of seeing Baron Rothschild, the greatest individual benefactor of Palestine in its earliest days, to ask him for five million additional pounds for colonization. He presented it as an investment: the colonies would pay him till his capital was refunded. But the Baron said: "Dr. Weizmann, do you know what a rich man is? He is a man who lives on the interest of his interest. By that definition, if I make this investment I should no longer be a rich man." Weizmann desisted from his effort to impoverish the Baron, but he commented drily: "The irony is that if Rothschild had taken the chance, the colonies would have remained in the family after everything else had been taken away by the Nazis!"

REALLY got to know Mr. Rugowitz when I was eight years old. He was driving and I sat huddled next to him on the front seat of what all the kids in the neighborhood affectionately called the "cake wagon." We were on our way to pick up Uncle Marcus, the greenhorn, who had just arrived from the village of Shershow in Russia. He was waiting for us on the Hamburg and American pier at the foot of Washington Avenue which, in those days, was the Ellis Island of Philadelphia.

It was mid-winter of 1903. A sharp wind whistled through the wagon flaps and played a tattoo on some empty cake cans inside. A blizzard the night before made it difficult for the horse to navigate on the sleet-covered streets. I was brought along to operate the handbrake when we travelled downgrade.

Mr. Rugowitz was my second cousin. He was about six feet tall and weighed well over two-fifty. His pink cheeks glowed with health and he sported a sandy handlebar moustache. A heavy gold chain across his chest had an Ingersoll watch on one end and a gunmetal cigar nipper on the other. When he removed his glasses to wipe off the frost, you looked into a pair of steel blue eyes. It was those eyes that kept even his dearest friends well on the outside of the watch-chain. When they addressed him, it was always "Mr. Rugowitz," a slight indication of their respect and humility.

Mr. Rugowitz was the first of the Shershowers to come to America. He arrived in 1885 with his young wife, Pearl. He couldn't speak English, but he capitalized on his handicap by peddling noodles and matzoths to grocery stores in Jewish neighborhoods. The first word of English he learned was "Greenhorn." He wanted to forget that word, so he enrolled in night school. In night school he learned that he could never become President of the United States because he was born in Russia, but he could become a citizen. So he applied for his first papers and received them. Two years later he received his second papers. Mr. Rugowitz was now no longer a greenhorn but a full-fledged American. He took the certificate with him on his route to prove this to all his customers. He then had the certificate framed and hung it over the mantelpiece in the parlor.

The Life and Progress of an Immigrant

THE STORY OF MR. RUGOWITZ

By ALAN LIPSCOTT

Once a week, Mr. Rugowitz would deposit part of his pay in the Savings Fund on Walnut Street. And when six months went by, to his amazement, the bank paid *him* for safeguarding his money. One day, instead of making a deposit he withdrew most of his savings. He felt he owed the bank teller an explanation for this wanton act.

"Sir," he said, slightly worried, "I hope the bank isn't angry." And with pride, he explained, "You see, I'm going into business for myself. Here's my card!" He pushed a freshly printed bit of cardboard through the bars of the window. The teller took the card and handed him a stack of money. Mr. Rugowitz took the stack and said, "With this money, I'm buying a cake route!" And then to reassure the teller, he added, "Tell the bank not to worry. Every one of these dollars will come back with lots of relatives." The teller chuckled. Mr. Rugowitz breathed a sigh of relief.

He rented a store at Second and Monroe Streets and furnished the apartment upstairs. From then on Mr. Rugowitz was busy downstairs delivering cakes to the same customers he served on his noodle and matzoth route, while upstairs his wife was busy raising five little Americans who wouldn't need first and second papers to become citizens.

At first Mr. Rugowitz delivered his cakes by trolley but it wasn't long before he earned enough for a down payment on a horse and wagon. And it was this horse and wagon that was taking us to Uncle Marcus, only now there were no more payments due.

Uncle Marcus was the tenth immigrant Mr. Rugowitz introduced to America. Mr. Rugowitz was a sort of Grover Whalen for all the Shershowers who landed at the Hamburg and American Pier. Before he died, he made twenty-five trips to the Pier.

Mr. Rugowitz had a set routine for converting a greenhorn into an American. It started off with a hot bath. After the grime of a twenty-day sea voyage in steerage was washed down the drain, Mr. Rugowitz provided new garments for

both inside and out. Sartorially, at least, Uncle Marcus was now an American. Then supper with the family, which consisted of cabbage soup, potted brisket, potato kugel and a pudding of cooked carrots and prunes, all familiar and favorite "old country" delicacies. Only for dessert was there something foreign . . . apple pie. Uncle Marcus wasted only enough time to loosen his belt a notch to absorb the pie. After a friendship of three helpings, there was no doubt in Uncle Marcus' mind that he would love America.

When supper was over, with glasses of steaming tea and lemon before them, Mr. Rugowitz talked with Uncle Marcus about his future in America.

They spoke in Russian.

"What did you do in Shershow?"

"I milked cows!"

Mr. Rugowitz snorted. "In Philadelphia, you can't make a living milking cows. There are no cows."

Uncle Marcus pointed to a glass of milk on the table. "Then where did this come from?"

Mr. Rugowitz answered sharply, "A milkman brought it!" And before Uncle Marcus could answer, he asked, "Is there anything else you can do besides milking cows?"

Uncle Marcus pondered a moment. "In Shershow, whenever the community pump got out of order, I was always called to fix it."

"Then, you are handy with tools?"

"I once made a butter churn for a Cossack's wife."

"Good!" exclaimed Mr. Rugowitz, "Marcus, you're a plumber!" And before Marcus could recover, he added, "Hillel the plumber is swamped with work. So you shall be Hillel's first assistant at eight dollars a week, with room and board in Hillel's flat. I shall inform Hillel, first thing in the morning."

"Thank you, Mr. Rugowitz," Uncle Marcus murmured obediently.

Now that his problem of employment was settled, Uncle Marcus was very happy. Not that he cared one way or another for plumbing, but he could go to sleep. His eyelids were waging a losing battle against the apple pie and the glasses of hot tea. And the new celluloid collar was raising havoc with an Adam's apple unaccustomed to being suppressed. On his way to the bedroom, Uncle Marcus had to stop in front of the mantelpiece, over which hung Mr. Rugowitz's certificate of citizenship. Mr. Rugowitz translated into Jewish the text of the certificate, then earnestly, explained in detail why he too should become a citizen.

"You'll always be a greenhorn until you have such a piece of paper hanging over your own mantelpiece."

Uncle Marcus nodded his head. "Then I shall become a citizen."

"Good! Tomorrow night you shall enroll in night school."

Uncle Marcus couldn't argue. He was asleep on his feet.

In Shershow Uncle Marcus learned to keep out of the way of a Cossack unless he wanted his head bashed in. So when he saw the cop on the beat approaching, swinging a nightstick, Mr. Rugowitz had all he could do to stop him from rushing back to the house. Uncle Marcus was terrified. As the cop approached, he whispered, "Mr. Rugowitz, take off your hat!" At the same time, he yanked off his own hat. But Mr. Rugowitz paid no heed to Marcus' warning. As the cop passed, he and Mr. Rugowitz exchanged greetings. The cop then looked at the trembling Uncle Marcus behind the protecting frame of Mr. Rugowitz and admonished him in *Jewish*, "Better put your hat on, friend, or you'll catch cold." Uncle Marcus started to breathe again. In this subtle manner, Mr. Rugowitz gave Uncle Marcus his first lesson on the subject of democracy.

Lesson number two was a trip to Independence Square, where democracy was cradled. In Carpenter's Hall, he learned about the first Continental Congress, and with humility, he gently touched the platform from which President Washington made his farewell address to the people. In the State House Uncle Marcus saw the table upon which the Declaration of Independence was signed, and Mr. Rugowitz conducted him around the

building, proudly pointing out all the historical objects, as if it were his own house and his personal objects. Standing before the Liberty Bell, Mr. Rugowitz called the attention of Uncle Marcus to the crack and then explained how the bell cracked while it rang out, proclaiming the birth of our liberty to the world. Mr. Rugowitz ignored the fact that the bell really cracked in 1835. Back in the cake wagon they drove to the Betsy Ross House at Third and Arch Street. Here Mr. Rugowitz briefly sketched the history of the flag, after which, with arm extended, he prompted Uncle Marcus in the pledge of allegiance . . . in Jewish.

During this period of indoctrination many of the ex-greenhorns came to Mr. Rugowitz's apartment to greet the new "foreigner". There were Albert, the huckster, Samuel, the cigar maker, my father, David, the installment peddler, Hillel, the plumber, Simon, the glazier and others whose jobs were created and if necessary, financed by Mr. Rugowitz. All had gone to night school to learn English. All had certificates of citizenship hanging above their mantelpieces. And all could recite the pledge of allegiance to their flag . . . in English.

And throughout the years never did they falter in their loyalty and devotion to Mr. Rugowitz. He was friend, confidant, counsellor and referee. When Mrs. Pomerantz needed an operation Mr. Pomerantz asked Mr. Rugowitz to suggest a doctor and hospital and to make the necessary arrangements. When the Dubins were blessed with their first son Mr. Dubin took it for granted that he would be named after his dead father, but Mrs. Dubin stubbornly reminded Mr. Dubin that she too had a dead father. The lad would have grown up nameless if it weren't for Mr. Rugowitz. And when a young man asked Lazarus Mandel for the hand of his daughter Bertha, Lazarus wouldn't commit himself until Mr. Rugowitz had a talk with the young man. Bertha and her young swain suffered many anxious moments waiting for Mr. Rugowitz's appraisal. When sons were born he was always given the honor of holding the infant during the circumcision ritual. At weddings it was Mr. Rugowitz who decided what male relatives would be given the honor of holding up the canopy. At funerals it was Mr.

Rugowitz who decided what relatives would ride to the cemetery in carriages and what relatives would go by trolley. And no occasion would be complete without a speech from Mr. Rugowitz.

One morning there was an addition to the Rugowitz household simply because Abe Leichner, age seven, suddenly became an orphan. Most of the families were having a struggle trying to take care of themselves and at that time there wasn't a Jewish Orphans' Home in Philadelphia. So Mr. Rugowitz took Abe home. When they arrived, the table was already set for supper. He presented the boy to each member of the family and then addressed his wife. "Pearl, dear, will you place another setting on the table for our new son?"

A New Immigrant Progresses

LEON Jolson, who came to the United States as a refugee six years ago, has established a \$250,000 foundation to promote better understanding among Americans of different races, creeds and backgrounds so that "what has happened in Europe should never happen here."

Mr. Jolson announced this gift on the first anniversary of his naturalization as an American citizen, and in appreciation of American democracy, which, he said, had made possible his great business success. Penniless at the time of his arrival, Mr. Jolson received a \$2,100 loan from the United Service for New Americans. With this assistance he set up a sales organization for the Italian-manufactured Necchi sewing machine.

Every Sunday during the summer Mr. Rugowitz would take the boy to Fairmount Park for a picnic. Mrs. Rugowitz, the two girls and the three boys were permitted to come along providing they would hitch up the cake wagon, prepare the food and clean up the grounds before leaving for home. Some Sundays with the help of my best friend, Jules, I would stow away in an old burlap bag. I suffered the deepest pangs of humiliation. Here was I, a second cousin, in a burlap bag, while a complete stranger sat in the driver's seat. And to fan the flames, when traffic slowed down, Mr. Rugowitz would

(Continued on page 22)

NEWS OF THE MONTH

SECRETARY DULLES' VISIT TO ISRAEL

SECRETARY of the State John Foster Dulles, Mutual Security Administrator Harold Stassen and their aides concluded a 26-hour visit in Israel that may prove to have been the most important phase of their entire Middle East expedition.

Set back in Cairo by General Mohamed Naguib's display of intransigence and refusal to consider any facets of the world situation except Egypt's dispute with Britain, the American diplomat and his party found in the Jewish State what was probably the only warm and genuinely friendly reception of their tour.

Some reflection of this was contained in the statement released to the press in Jerusalem by the American Embassy in Mr. Dulles' behalf. In it the Secretary of State said:

"It has been a stimulating experience for Mr. Stassen and me to visit Israel and to call on the leaders of this dynamic country. Our two days of talks included interesting conversations with the President, Premier, Foreign Minister and other leaders. Such 'on the spot' talks are of great value.

"We came here primarily to listen and observe. We did not bring any ready-made solutions to the serious problems of this area, but we hope that through talks which began in Cairo and have continued here and will continue in other countries we will obtain a better understanding of these problems and that we may help in improving the climate for peace and security in the Middle East.

"I congratulate the people of Israel on the progress made in the first five years of the new state and I wish them success in meeting the problems lying ahead."

The American officials, who received an extensive briefing on Israeli economic problems as well as on all phases of the Middle East situation as seen from Israel, were informed that Israel would make a formal request in Washington soon for a \$75,000,000 loan to fund the major part of short-term obligations amounting to

\$11,000,000 which mature within a year.

While the formal communiques did not throw too much light on the nature of the discussions at the various meetings, they were known to have covered most of the pending Middle East questions. Mr. Sharett had indicated, in advance of the Americans' arrival that the talks would be a continuation of conversations he had initiated with President Eisenhower and Mr. Dulles in Washington last month. He said the question of Arab-Israel relations and of American economic and military aid to Israel would be raised. Israel, he added, he would make a number of suggestions aimed at stabilizing conditions in the Middle East.

The American party received a striking welcome, though a number of persons were arrested in Tel Aviv for plastering anti-Dulles posters on the walls of buildings. The police tore down the posters and washed off anti-Dulles inscriptions wherever they appeared. Shouts of "Long Live America" as well as cheers and applause greeted Mr. Dulles when he left the United States Embassy to confer with Mr. Sharett at the Foreign Ministry.

While the cheering crowds gathered in the streets outside the Embassy, several hundred Mapam members and others attracted to a leftist demonstration in Mograbi Square, the center of Tel Aviv, heard the American Secretary of State denounced. In the southern section of this city a Communist anti-Dulles rally was the scene of several minor clashes between Communists and anti-Communists which was quickly quelled by the police. Both leftist demonstrations were held in the face of police refusal to grant official permits.

When in Jordan, Secretary Dulles refused to associate himself with Arab criticism of former President Truman's policy of aid to Israel, according to press reports. It was said that at a dinner in the Old City of Jerusalem in honor of Mr. Dulles and members of his party, the former Arab Mayor of Jerusalem told Mr. Dulles that

the traditional Arab friendship for the United States had been "weakened" by President Truman's policy of supplying "arms, money and other aid" to Israel. Mr. Dulles replied that he could not associate himself with this criticism of a former American President.

The British Government's proclaimed recognition of its obligations to the State of Israel in connection with the Middle East security situation, brought down upon Prime Minister Sir Winston Churchill vicious attacks from Cairo and plaudits from his Labor opposition in the House of Commons.

The veteran statesman, opening a significant foreign policy debate in the House, had declared it Britain's "duty" to see that Israel received "fair play" in the Middle East. He pledged that "noth-

Israel May Breed Pigs For Export Ham

ISRAEL'S currency is nearing stabilization, Mr. Peretz Bernstein, Minister of Trade and Industry, told Parliament. He emphasized however, that price stabilization is a necessary adjunct to currency stabilization.

In an optimistic review of economic conditions in the Jewish State, the minister voiced the hope that the unemployment situation would be eased off when manufacturers received credit which will permit them to increase production. Admitting that his proposal might stir controversy, the Minister suggested that pigs might be bred in Israel to provide ham for export.

ing we shall do in the supplying of aircraft to this part of the world will be allowed to place Israel at an inferior disadvantage." He voiced hopes for an Arab-Israel peace so that "the great Zionist conception of a home for this historic people where they live on the land of their ancestors may eventually receive its full fruition."

Britain's considerations of its obligations to Israel during negotiations with Egypt was further stressed by Anthony Nutting, Undersecretary of State for Foreign Affairs. Winding up the two-day debate, Mr. Nutting told Commons that the Egyptian demand for the right to veto the use to which Britain might put its installations or supplies in the Suez Canal would have made it impossible for Britain to fulfill its obligations to Israel.

Israel Antiquities To Be Exhibited At Metropolitan



"The Sacrifice of Isaac," a synagogue floor mosaic of the 6th century.

A LARGE collection of antiquities and historical objects from Israel has been brought to this country and will be exhibited at the Metropolitan Museum from June 14 to September 7. After that it will tour the major cities. The exhibit is presented by the American Fund for Israel Institutions in cooperation with the Association of Israel Museums. It was assembled in Israel by a committee headed by members of the Department of Antiquities, and shows the growth of civilization from prehistoric to Byzantine times. This is another project in the program of intercultural exchanges developed by the American Fund. Previously it brought the Israel Philharmonic Orchestra and the Habimah Theatre to this country.

Many of the exhibits are from excavations. The stone head shown on this page dates to the Neolithic Age (a later period of the Stone Age), and was discovered at Shaar Hagolan. Settlers in that area have dug up other important items which provide new data on the life of the primitives.

"The Sacrifice of Isaac" was part of the mosaic flooring of an ancient synagogue found in Beth Alpha, a modern settlement near Beth Shan. It is about 1,400 years old. The picture is a literal illustration of the Biblical narrative. The unusual discovery of a pictorial representation in a synagogue can be explained by a passage in the Palestinian Talmud,

"In the days of Rabbi Abun they began to depict designs on mosaics, and he (the Rabbi) did not hinder them."

The statue of an enthroned man—classified as Roman, 2nd century, A.D.—was discovered in Caesaria by workmen clearing a field. Continued excavations



A Neolithic Head

in that area have exposed a monumental building with a spacious court paved in marble, and containing a second great statue.

A comprehensive collection of Israeli art—the first to be seen here—will be included in the exhibition.



A Roman statue from an excavation that revealed a great building

"RESTRICTIONS" IN FLORIDA

DISCRIMINATION against Jews in Florida resorts outside of the Miami area, creates the most undemocratic pattern of resort and real estate practices of any state in the Union, according to a survey by the Anti-Defamation League of B'Nai B'rith.

The state-wide Florida survey of 809 resort hotels and real estate agencies showed that Jewish applicants were acceptable in only 28 per cent of the cases. Non-Jews applying for accommodations in the same hotels showed an acceptance rate of 62 per cent.

Aside from these specific figures revealed by the survey, investigation of the policies of hotels and real estate agencies show that many stated boldly that they catered only to Gentiles. Others used stock euphemisms such as "restricted clientele" and "selected clientele" to indicate their policy that no Jews were wanted.

Almost every resort center on Florida's East and West Coast has establishments which exclude Jews while the Central and Northern areas of the state show comparatively little discrimination, the

survey established. Discrimination was particularly acute, the study showed, in two Florida communities—Fort Lauderdale and Delray Beach. 50% of the hotels in Fort Lauderdale indicated discrimination against Jews in replies to requests for reservations, with an additional four per cent using language which might be construed as discriminatory.

In addition, a spot check of 88 Fort Lauderdale resort establishments revealed that 73 displayed discriminatory outdoor signs such as "Restricted Clientele," "Selected Clientele," and "Gentiles Only." In Delray Beach, a community which openly boasts of being "the only city in the East Coast fully restricted to Gentiles," Jewish applicants have virtually no chance of being accepted, the League reports. Half of the replies received by the individual with a "Jewish" name contained categorical discriminatory statements while the remainder used subtle phraseology indicating that Jewish guests were not welcome.

PROBLEMS IN GERMANY

THE Department of the Air Force has made known in a letter to Sen. Herbert H. Lehman that Nazi Luftwaffe officers, including an aid to Hermann Goering, were honored and entertained by the Air Force at Wiesbaden on April 21 because "such action is in consonance with the Foreign policies of the United States in that area in connection with the common defense against Communistic aggression."

Sen. Lehman had informed the Air Force that he had received letters from American veterans who felt the honor rendered the Nazis by the U. S. Air Force "mocked at the sacrifices made during World War II." The Senator asked the Air Force if steps could be taken to avoid such incidents in the future. The answer he received failed to concede that there was any real basis for objection.

Maj. Gen. E. L. Eaton, who replied, said it was a "goodwill gesture" that the surviving members of the Richtofen Squadron were entertained.

The Germans, who included ardent followers of Hitler, were luncheon guests

Success Story of American-Israel Firm

THE first year's operations of the Alliance Tire and Rubber Co., Ltd., pioneer American-Israeli enterprise, exceeded even the most optimistic forecasts, Arthur Taubman, president of the company, declared in New York.

Mr. Taubman, who headed the group of investors which raised the American half of the \$3,000,000 capital of the enterprise, said the ultra-modern American equipped Alliance plant, located on a 25-acre site at Hadera, began complete start-to-finish tire and tube production last September. Bus and truck tires are taking about 85 per cent of Alliance production, passenger tires the remainder. Production of tubes has now begun, using the most modern equipment.

By January, 1953, Mr. Taubman reported, preparations had emerged from the red and were showing a substantial profit. Alliance now has a backlog of orders of approximately \$400,000 he said.

Bond Benefits For Israel Tourists

AMERICAN tourists converting Israel bonds to Israel pounds while visiting the Jewish State will henceforth receive 1.80 pounds for each dollar in Israel bond value, according to regulations just issued by the Israel Finance Ministry. As a result, Israel bonds now have the most favorable conversion rate available.

This new benefit for Israel bondholders is based on the conversion rate of one pound for one dollar, with an added premium of eight per cent to tourists. Each tourist is limited to a maximum of 1,000 Israel pounds in premiums each month.

A tourist converting \$500 in Israel Independence Coupon Bonds will receive a total of 900 Israel pounds (500 pounds at the regular conversion rate, plus 400 pounds premium). In the case of Israel Savings Bonds, conversion is based on the purchase price of the bond plus accumulated interest. As a result of the new regulations, Israel will become one of the least expensive countries for American tourists.

of the Deputy Commander of the U. S. Air Force in Europe. They were honored by a special aerial demonstration of F-84 and F-86 jet aircraft and were shown special equipment at the U. S. air base at Landstuhl.

The Bavarian Cabinet decided to ban the return to Bavaria of Jewish displaced persons who left Germany for Israel after the war. In announcing this decision, Prof. Theodor Oberlander, Bavarian State Secretary for Refugees, said that 386 Jewish DP's had come to Germany "illegally" in recent years and that the majority of them are at present in the only Jewish DP camp in West Germany, located at Foehrenwald, near Munich. (There are about 4,000 survivors of Nazism in DP camps in Germany, Austria and Italy.)

Germany remains one of the major political problems facing the world and Jewry, Dr. Noah Barou, chairman of the European executive of the World Jewish Congress and a member of the team which negotiated the German reparations pact, told a WJC conference in London.

NEWS OF THE CENTER

Annual Baccalaureate Service For All Graduates June 13

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Saturday morning, June 13th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. The parents are cordially invited to attend. The Sisterhood will give a special Kiddush, to be held in the social room, for these graduates and consecrants following the service.

Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 13th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Sabbath Services

Friday evening services at 6:00 p.m.
Kindling of candles at 7:58 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:
"Behaaloteka"—Numbers 8.1-12.16
Haphtorah Readings: Prophets —
Zechariah 2.14-4.7.

Rabbi Kreitman will deliver a Memorial Day sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Secunda.

Mincha services at 6:00 p.m.

Late Mincha services at 8:05 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 8:05 p.m.

GALA DINNER FOR JUDGE GREENBERG

A TESTIMONIAL Dinner to which nearly all of the leading members of the Center attended was tendered to Judge Emanuel Greenberg at the Center May 12, in recognition of his ten years of service as its President. It was a remarkably gala occasion and it testified the esteem in which he is held by the membership and the gratitude they feel to him for his devoted service in behalf of our institution and the community.

Mr. David Spiegel, Chairman of the Arrangements Committee, presided and expressed his thanks to his co-chairmen, Messrs. Saul S. Abelov and Frank Schaeffer, also the members of the committee who helped him make the dinner the success that it was. Dr. Moses Spatt, newly elected President of our Center welcomed the guests and paid tribute to the guest of honor. Addresses were delivered by the

two Honorary Presidents, Mr. Samuel Rottenberg, the first President of the Center and Mr. Isidor Fine, the second, and by Rabbi Israel H. Levinthal, Hon. Jacob L. Holtzmann, one of our Trustees and a member of the Board of Regents of the State of New York, presented Judge Greenberg with a beautiful Testimonial Scroll and star sapphire ring, gifts from the Center membership as a token of their esteem. The invocation was offered by Dr. Kreitman; the benediction was rendered by Rabbi Lewittes and the grace after the meal was led by Cantor Sauler. One of the fine features of the affair was the presence of many of the old-time members and founders of our institution who joined the membership in this tribute of esteem to our out-going President.

SIYUM OF CHEVRA SHAS

AT A festive banquet held on Thursday evening, March 19th, the Talmud Study group (Chevra Shas) of the Brooklyn Jewish Center celebrated the completion of the study of a number of tractates in the section on Jurisprudence in the Talmud. This study group meets every Sabbath afternoon under the leadership of the learned Talmudist, Rabbi Jacob Shalom Doner.

Presiding over the program of the evening was Dr. Benjamin Kreitman, Associate Rabbi of the Center, who in his opening remarks welcomed the guests and congratulated the members of the Study group and its leader Rabbi Doner for their great accomplishment in the study of Torah. He made mention that both he and Dr. Levinthal had visited the study sessions and were impressed with the diligence of the students, the profundity of the lecturer and the congenial atmosphere that prevails at these sessions.

Greetings were also extended by Mr. Jack Sterman, Chairman of the Religious Service Committee under whose auspices the group meets, Dr. Moses Spatt, President of the Center, Rabbi George Abel-

son, distinguished member of the group, and Rabbi Mordecai H. Lewittes, who, in his remarks memorialized Joseph Goldberg, the late Administrative Director of the Center and Morris D. Wender, late Chairman of the Religious Service Committee.

The main speakers of the evening were Rabbi Jacob Doner and Rabbi Israel H. Levinthal. Rabbi Doner delivered the traditional Hadren, during which, in both a Homiletic and Halachic fashion, he summarized the main teachings of the Tractates that were studied during the last four years. Rabbi Levinthal concluded the program of the evening with an inspiring and eloquent address, in which he lauded the efforts and devotion of the members of the group and its leader; also expressed the prayer that they will go from strength to strength in their sacred studies.

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Maurycy Silber of 200 Sullivan Place on the Bar Mitzvah of their son, Arthur Leslie, at the Center May 30th.

IN OUR HEBREW SCHOOL

ATLETIC events in honor of Lag B'Omer were held on May 3rd through May 5th for the various departments of the school. Teams were under the names of Akiva and Simeon BarYohai, heroes of Lag B'Omer, competed in the school events.

* * *

The General Organization of the Hebrew School sponsored a Film Festival on Sunday, May 10, 1953. Each child present donated twenty-five cents toward the United Jewish Appeal. In all, about \$100 was raised by the school for this fund. An additional contribution from the school Keren Ami will bring up the contribution to \$200.

* * *

The closing meeting of the Parent-Teachers Association of the Hebrew School was held on Thursday, May 14, 1953. Mrs. Epstein, the chairman, delivered a report reviewing the P.T.A. activities for the year. A dramatic play called "Survival", commemorating the

fifth anniversary of Israeli independence, was presented by the Aviva group of Hadassah under the direction of Mrs. Lila Leonard. The speaker was Rabbi Levinthal. After the meeting parents consulted with teachers concerning the progress of the children.

* * *

The graduation classes of the Hebrew and Sunday Schools are making preparations for the graduation exercises to be held on June 14 at 10 A.M. A cantata called "Tzedakah" will be the main feature. A musical program will be conducted by Mr. Naftali Frankel. 23 students in the Hebrew School will receive diplomas. 13 pupils who have completed the course in the two-day-a-week department will be awarded their diplomas. All members and their friends are cordially invited to attend the exercises. The teachers of the graduating classes are Mr. Shpall and Mr. Edelhiet in the Hebrew School and Mrs. Spinrad in the Sunday School.

THE YOUNGER MEMBERSHIP

WE HAVE just concluded a stimulating and controversial series entitled "New Trends in Religion," during which our speakers discussed the relationship between psychology and Judaism, Reconstructionism, Traditional Conservatism and Neo-Orthodoxy. Representing the various trends of thought were Rabbi Albert Goldman, Rabbi Harold Weisberg, Dr. Max Routtenberg and Mr. Will Herberg. The entire series was well attended by our membership and the questions asked of the speakers indicated a sharp awareness of the problems involved in leading a Jewish life in our modern world.

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In cooperation with the "Mr. & Mrs. Group," our Oneg Shabbat committee sponsored a series of five consecutive Friday Night lectures commencing April 10, under the direction of Dr. Benjamin Kreitman, our Associate Rabbi. The lectures were devoted to the study of the Theology and Philosophy of the Prayer Book. We are extremely gratified that the course received such an enthusiastic

response and was so well attended both by members and non-members.

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Our delegates have been preparing themselves for the Annual National Convention of the United Synagogues of America which will be held at the Congress Hotel in Chicago over the Decoration Day Weekend May 28-31. We can look forward to a full program during our stay there including workshops, plenary session, religious and social activity. Out of these discussions will come decisions affecting the entire relationship of our group with the Young Peoples League and the community.

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Tuesday, June 9—Installation of Officers and Executive Board.

Rooftop Meetings commencing June 23. During the months of June, July and August, we shall meet on alternate Tuesdays on the Center Roof. The programs will consist of dancing and refreshments.

The Annual Picnic will be held in June. Watch for further announcement.

Mr. and Mrs. Club

The month of April witnessed the high point and highlight of the season with the observance and celebration of our Fifth Annual Affair at the Center on Saturday evening, April 18th. Approximately 200 guests enjoyed a delightful evening of dancing, food, drink and entertainment. We were fascinated and spellbound by the demonstration of hypnotism presented by Dr. Polgar, prominent entertainer at many of the finer hotels, who hypnotized several guests and then proceeded to demonstrate the power of post-hypnotic suggestions. The evening was a thorough success and will long be remembered in the annals of the Mr. and Mrs. Club.

A regular meeting of the Mr. and Mrs. Club was also held during the month of April which featured a film and talk presented by a member of the investment firm of Merrill, Lynch, Pierce, Fenner and Beane on the general topic of "How to Invest Your Money" in the Stock Market. This program was most helpful and informative to those in the position to invest and yet proved extremely educational to the others present.

The meeting of May 25th consisted of a program entitled "Psychiatry in Everyday Life" presented by Dr. Charlotte Levin Piuck, Psychiatrist associated with the Kings County Hospital. Election of officers for the coming year was also held at this meeting.

Junior League News

April was a month during which the Junior League made use of the motion picture to bring the outside world to the Center. On April 16th, we saw a film about the life of the Jews in North Africa, through the courtesy of the Alliance Universelle Israelite. On April 30th we explored the causes underlying the growth of prejudice by means of the Anti-Defamation League's film "The High Wall."

On May 7th we had a social meeting. On May 14th we discussed and evaluated our needs for the coming year and nominations of officers were held. On May 21st election and installation of officers took place.

Commencing Thursday evening, May 28th and on each Thursday evening thereafter through the month of June our group will meet on the roof.

IN THE CENTER ACADEMY

LAG B'OMER was celebrated in a fitting manner by the children of the Center Academy on Monday, May 4th, by festival activities and the traditional outing in Prospect Park in which all the children of the school participated. The younger children returned to the Academy for their mid-day rest after a visit to the zoo and a delightful basket luncheon enjoyed in the park. The older groups spent the entire day playing games and enjoying the delightful evidences of springtime in the park.

Mr. Barney Ain planned all the activities for the outdoor games and supplied the equipment. We wish to express our sincere gratitude and appreciation for his devotion to all the children of the Center Academy.

* * *

On Friday, April 24th, an assembly was held in the Beth Hamedrash in honor of the Fifth Anniversary of Israel Independence Day. A film, "Journey to Israel," was shown under the sponsorship of Mr. Leo Shpall, Acting Head of the Hebrew Department.

The students of the Eighth Grade spoke of the significance of the celebration and sang a group of Israeli songs directed by Mr. David Weintraub, our music teacher.

* * *

Registration for next year's classes (September—June) is now open.

It will greatly facilitate the planning of classes if parents who expect to register their children for the coming year will do so at the earliest possible date. Please call personally or telephone the Center Academy office between 10 A.M. and 4 P.M.

Appointments can be arranged after school hours if parents cannot visit the office during the day.

Register your own children and grandchildren and invite your relatives and friends to register their children too. At each level in the Center Academy the child has the advantage of the most favorable learning conditions possible, both in Hebrew and Secular subjects.

* * *

We are happy to announce that the Academy Commencement Exercises will take place Wednesday, June 10, at 10 A.M. The program will include an English and a Hebrew play, which will be written, cast and performed by the Graduates under the guidance of their teachers, Mr. Albert Slotte and Mr. Leo Shpall. Rabbi Israel Levinthal, Advisor to the Academy, will award the diplomas to the graduates, who are:

David Jonathan Bershad; Robert Henry Blumberg; Eve Adele Braun; Ellwyn Fischbach; Barbara Ruth Flug; Robert Samuel Hammer; Stephen Molow; Paula Rosenfeld; Alma Rothberg; Stephen Michael Sonnenberg; Marian Judith Taub; Helene Merle Weiss.

Parents, friends and relatives of the students, and members of the Center are cordially invited to attend.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Dr. and Mrs. Jacob Beckenstein of 1592 St. Marks Avenue on the marriage of their daughter, Leatrice, to Mr. Eli Baruch at the Center on May 17th.

Miss Rhoda Blum of 263 Eastern Parkway on her marriage to Mr. William Brief of 159 Fenimore Street, a member of the Young Folks League Executive Board, at the Center on May 31st.

Mr. and Mrs. Benjamin Booth of 959 Park Place on the marriage of their daughter, Nancy Charlotte, to Mr. Lewis Kurke on May 31st.

Mr. and Mrs. Bernard Gerla of 25 Eastern Parkway on the marriage of their daughter, Joyce, to Mr. Stanley Feiman on May 17th.

Mr. and Mrs. Herman J. Pashenz of 1284 President Street on the birth of a son, Robert Ames, to their children Mr. and Mrs. Jack Rowen on April 22nd.

Dr. and Mrs. I. Edwin Shack of 960 Sterling Place on the betrothal of their son, Richard Allan, to Miss Ruth Naomi Burrows on May 15th.

Personals

Dr. Reuben Finkelstein of 576 Eastern Parkway, was the guest of honor at a dinner given by the Brooklyn Physician's Division of the United Jewish Appeal at the Center on May 26th.

Mr. Harry Goldstein of 609 Montgomery Street is the recipient of the Nehemiah Gitelson Medallion, an award given annually by the Teachers Institute of the Jewish Theological Seminary to the alumnus who rendered most service to the cause of Judaism.

Bon Voyage

Best wishes for a Bon Voyage and a safe return in our midst is extended to Mr. Sholom Secunda, Music Director of the Center, and Mrs. Secunda who left for a trip to Europe and Israel on May 21st.

Music Under the Stars

The fifth anniversary of the "Music Under the Stars" this year will be in the form of a tribute to Mr. Abe Stark, a member of our Governing Board, in recognition of his devoted service in creating the annual concert for the benefit of the American Fund for Israel Institutions.

The concert will again be held at Ebbets Field on Wednesday evening, June 17th at 8:30 o'clock. Rise Stevens, famous star of the Metropolitan Opera will be the featured soloist of the evening; many other renowned stars of stage, radio and television will also appear. Tickets ranging in price from \$1.00 to \$10.00 are on sale at the Center.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Louis Halperin in honor of the Bar Mitzvah of their grandson.

Mr. and Mrs. Kal Pruslin in honor of their twin sons' Bar Mitzvah.

Mr. and Mrs. Arnold W. Lederer in honor of the birth of a grandchild.

Condolences

Our most heartfelt expressions of sympathy and condolence are extended to the following:

Mr. Julius L. Rawick of 1455 Union Street on the passing of his beloved father, Benjamin Rawick of Hartford, Conn., on May 6th.

Mrs. Nathan Sweedler of 194 Crown Street on the loss of her beloved mother, Mrs. Rachel Meyer on May 1st.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

GOREN, Miss JOSEPHINE

Res. 830 Saratoga Ave.

Proposed by Irene Talesnick

KALTER, SOLOMON

Res. 505 Crown Street

Bus. Sportswear, 1 Bond St.

Married

Proposed by Aaron Dershowitz,

Leo Kaufmann

KLEIN, JOSEPH S.

Res. 1325 Union St.

Bus. Produce, 134 Park Pl.

Proposed by Melvin Oringer

Single

KROUT, Miss AMELIA

Res. 200 West 95th St.

Proposed by Gerald Jacobs,

Martin Karlin

LANGSAM, Miss HELENA

Res. 227 South 2nd St.

Proposed by Gerald Jacobs,

Martin Karlin

MOSKOWITZ, LOUIS

Res. 135 Eastern Parkway

Bus.

Married

Proposed by Center Academy

MUTNICK, IRVING

Res. 456 Brooklyn Ave.

Bus. Woolens, 673 Broadway

Married

PHLUG, MOSES

Res. 388 Midwood St.

Bus. Post Office

Married

Proposed by Hyman Kaplan

RHINE, ABRAHAM I.

Res. 646 Montgomery St.

Bus. Underwear, 596 Broadway

Married

Proposed by William Bernstein,

Irving Horowitz

ROBIN, DR. MORRIS J.

Res. 1435 Union St.

Bus. Physician

Married

Proposed by Louis Daum

SINKMAN, NATHAN

Res. 1971 East 21st St.

Bus. Attorney, 11 West 42nd St.

Married

Proposed by Center Academy

STERN, Miss ROBERTA P.

Res. 186 East 59th Street

Proposed by Sonia Sklar

VICTORSON, DONALD

Res. 255 Eastern Parkway

Bus. Mfg., 460 West 34th St.

Single

Proposed by David Leeds,

Leo Berman

The following has applied for reinstatement:

BRUCK, REUBEN

Res. 135 Eastern Parkway

Bus. Coffee and Tea, 79 Water St.

Married

Proposed by Leo Kaufmann,

Charles Dilbert

FRANK SCHAEFFER,

Chairman, Membership Committee.

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A.

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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Shabnot, the Feast of Weeks, which was celebrated on May 20th and 21st, commemorates the giving of the Divine Law to Moses on Mt. Sinai.

On Shabnot the Book of Ruth is read, recalling how Ruth displayed loyalty and devotion to Naomi, her bereaved mother-in-law, when she said, "Whither thou goest I will go; Thy God shall be my God." These famous lines, an early lesson in brotherly love, might well be taken to heart today by individuals and nations alike, so that once again "Peace shall reign throughout the Universe."

The Shabnot Holiday is also synonymous with that joyous occasion in the lives of so many of the daughters of our Center—Consecration. Just as the story of Ruth epitomizes her loyalty and consecration to our Jewish way of life, so we hope that the members of the Consecration Class, in reciting Ruth's immortal pledge, dedicate themselves to upholding our Jewish traditions.

We wish to extend a hearty mazeltov to all the parents of the Consecrants on this important occasion. We took to their daughters to be our future Jewish Women of Achievement, bringing joy to their dear ones and glory to our people.

BEATRICE SCHAEFFER, President.

Gala Jewish Home Beautiful Pageant

The presentation of the magnificent "Jewish Home Beautiful" Pageant on Wednesday evening, April 15th, following the recent celebration of Passover, added another *yomtov* to our Jewish Calendar of Holidays. Veritably a dream come alive, the pageant included seven holiday tables bedecked in the finest and the best decor the women could assemble. Not only was this program a tribute to the women of our Sisterhood but to all Jewish mothers everywhere who observe and preserve all the *minigim* and traditions of the Jewish festivals.

A capable leader, an *esher chayil* herself, Mary Kahn, chairman of the evening, majestically preceded a group of equal

"women of valor," whose material as well as spiritual contributions fired the emotions of all present. After Mary's stirring introduction, citing the beauty of a Jewish mother in a Jewish home, the pageant unfolded, with Sarah Epstein, first of four narrators, proudly declaring that, "we can make Judaism a thing of joy and beauty for ourselves and our children." As each of the other narrators—Sarah Klinghoffer, Sarah Kushner and Edith Sauler, delivered her description of the tables, synchronized with appropriate music by our music director, Sholom Secunda, and vocal interpretations by Cantor William Sauler and soprano Ruth Koslovsky, a nostalgic emotion affected all present.

We are truly proud of the women who so deftly created the physical aspects and the holiday effects on display. Beginning with the Sabbath table, planned by Lil Lowenfeld and Mollie Meyer with reverent and traditional effectiveness, the blessing of the candles emphasized all the more the heritage of the Jewish woman. Then we followed with awe the solemnity and the holiness of Mildren Levine's almost bare Yom Kippur table, with its lone tall Memorial candle, alongside of which the Sukkoth table, most realistically reproduced by Eleanor Horowitz and Frieda Katz, whose miniature Succah almost "stole the show," returned us to the gaiety of the rest of the holidays.

The Chanukah table, candle-lit like all the others, was unique in its colorful and attractive display, including tasty *latkes* and Chanukah *meicbolim* prepared with much finesse by hostesses Jeannette Kasnetz and Sadie Kaufmann. The Passover table was exquisitely decorated by Sarah Greenberg and Jennie Levine, who remembered the *essebet* and the *afikomen*, and whose table was particularly pointed up by the lyric treble of our junior soloist, Allan Schaeffer, in his chanting of the four questions.

The Shevuoth table, magnificently prepared by Mary Beame and "Dubbie" Jackman, was indeed a tribute to the hostesses who included every detail of confirmation and Torah. And lastly, the glorious Israel

table arranged by Rosalind Bady and Jean Breshnick.

Besides a deep debt of gratitude to our "ever-present-everywhere" President—turned stage director, Bea Schaeffer, thanks are due Mrs. Evelyn Zusman for preparing the dancers, and to our Superintendent, Mr. Houlihan and his willing technical staff. The Pageant, based on material from the Women's League publication, "Jewish Home Beautiful," was adapted and edited by Sarah Klinghoffer, who contributed several original scripts, including the Israel narration.

The performance lifted the program out of the *vochedig* (weekday) tone and made it a real *yomtordige* symphony in story, song, decor and collation.

Cheer Fund Contributions

In honor of her grandson's birth—Mrs. Max Lovett; in honor of Mother's Day—Mrs. Sadie Kaufmann; in memory of Joseph Goldberg—Mrs. Kate Salit; in memory of Emanuel Davis' mother—Mrs. Sarah Klinghoffer; in memory of Mordecai Kimmel—Mrs. Bea Schaeffer, Mrs. Lil Lowenfeld.

Kiddush Dates

On June 13th, Sisterhood will sponsor its annual Baccalaureate Kiddush to the graduates of all our schools, Hebrew and Sunday schools, High School and Post-Bar Mitzvah groups and the Center Academy graduates.

In honor of the marriage of their daughter, Joyce, Mr. and Mrs. Maurice Bernhardt will tender a Kiddush to our Junior Congregations on Saturday, June 20th.

United Jewish Appeal

An invitation is extended to all those women who have not yet made their contributions to the UJA campaign to attend a Dessert Luncheon at our Center on Monday, May 25th, at 12:30. UJA needs your DOLLARS! Do plan to be with us.

Joseph Goldberg Memorial Forest

With your purchase of trees, this forest will become a reality and the memory of our beloved Administrative Director will remain in eternity. Stop at the Center desk and buy trees now.

Israel Bonds

Ann Weisberg, Bond Chairman, urges you to KEEP ON BUYING BONDS FOR ISRAEL! Israel needs to build a

strong foundation. Will you invest in the future *now*?

United Nation Visits

About 50 of our members spent April 20th and May 7th on a guided and most interesting tour of the United Nations, sitting in on some important economic and political sessions. Architecturally, the magnificent structures spelled out the strength of the 8-year-old World Organization, and there is every promise, with interest like that evinced by our Sisterhood women, that it will eventually establish the peace the world awaits. Bess Gribetz is to be commended for her able leadership of both trips.

Publications

Remember to purchase Women's League books, sold by Sisterhood, for your Father's Day, Commencement and Confirmation gifts. "Three Pillars," "The Jewish Home Beautiful," "Friday Night Stories," etc. are permanent treasures for every Jewish home. Call Irene Schiff, and place your orders.

"Music Under the Stars"

The day—Wednesday, June 17th; the place—Ebbets Field; the event—"Music Under the Stars." We urge you to buy your tickets now, before the best locations are gone. A magnificent program for a magnificent Israel cause. Phone for reservations to Chairman, Dorothy Wisner, PResident 3-6973, or the Center desk.

Bon Voyage, Pleasant Trip And Safe Return

To the following members, who will leave for a tour of Israel—Sonia Glovinsky, Claire Mitrani and Sid Ottenstein, and to our "honorary" member of Sisterhood, Mr. Sholom Secunda, who intends to combine business and pleasure, since he is booked for several concerts in Eretz Israel.

Calendar of Events

Wednesday, June 3rd—Sisterhood Installation and Closing Meeting. Installing Officer: Rabbi Benj. Kreitman. Greetings by Dr. Israel H. Levinthal. Musical program by the Gotham Trio. Chairman of the evening, Mrs. M. Robert Epstein.

Monday, June 8th—Closing Executive Board Meeting and Luncheon. 12:30 P.M.

ANNUAL REPORT ON HEBREW SCHOOL P. T. A.

By MRS. M. ROBERT EPSTEIN, President

I AM privileged to report on the activities of our P.T.A. during the past year and to express my thanks to our parents, teachers and Hebrew School office staff who were so helpful to me. Our plans and programs have brought gratifying results as was evidenced by the large attendance at meetings and the interest shown by our parents and teachers. Our common goal of rearing a generation of children dedicated to living Jewish lives and sharing Jewish values inspires us to greater effort in providing our children with a sound and effective Jewish education, to develop a greater understanding and cooperation between us—the parent, the teacher and the child—so that together we can bind more closely the ties which unite us.

To us, the religious school is more than a mere school—it is an environment, religious, social and educational; we have recognized that all these three phases of the child's nature have their specific needs, and these needs, we, as parents and teachers, must meet.

We are proud that our curriculum is recognized as one of the best in the Hebrew Schools in the City—in fact, we have created and originated many of the methods used by other schools, and our P.T.A. has endeavored at all times to carry out the rich program emanating from our schools.

Our congregations—the Junior Congregation, under the direction of Rabbi Lewittes, and the Young Children's Congregation, under the devoted and capable leadership of our teacher, Mrs. Evelyn Zussman, are attracting large groups of children, and I hope that many more of our parents will attend and enjoy seeing our youth conduct the Sabbath and Holiday services.

We look forward to the festivities and traditions surrounding our Holidays—the celebration of Chanukah, Tu B'Shvat, Purim, Pesach and Shevuot with fruits, gifts, music records and entertainment appropriate to these Holidays, thus bringing to our children audio-visual experiences as tangible evidence of the meaning of our Holidays, the Holiday foods and

our customs. I hope that the spirit of these celebrations will carry over into the homes, so that our children can enjoy a unified circle of Jewish living, both at home and in our Hebrew Schools.

Our parents supervised and helped in the preparation of the Passover Seder, in which (despite the heavy downpour of rain) 400 of our children participated, and for fear of overlooking any one person, may I say, thank you to all who assisted and helped to make this Seder one of the most beautiful ones we have had (we say this every year for every year it seems to be more beautiful than the year before).

We sponsored, prepared and served more than 50 of our boys and girls of the Post Bar-Mitzvah and Consecration classes at each of our four community breakfasts, and more than 100 of these children and their parents at the fifth one. The value of these shared experiences is obvious: the joint use of the *tefilin* and morning prayer, and a general discussion of Jewish problems in a social atmosphere where our growing boys and girls become aware of their own place and importance in the perpetuation of Judaism, is invaluable. Here, I want to thank the Sisterhood of our Center for their encouragement and sponsorship of this last breakfast and also for sponsoring a Scholarship to a worthy student in our Hebrew School. To Rose Davis and Sarah Greenberg go my deep appreciation for their supervision and arrangements of these breakfasts.

We participated in the drives for Federation of Jewish Philanthropies, of which Pauline Brown was chairman; in the Israel Bond Drive, for which Mrs. Atlas is Chairman; in the U.J.A. Drive (currently in progress) of which Florence Gluckman is Chairman and Pauline Brown, co-Chairman. The directives for these Drives were sent to us by the United Parent-Teachers Association. Also at the request of the Jewish National Fund we distributed blue boxes to our parents. This activity is being handled by Mrs. Douglas.

We are currently selling raffle books to raise funds for the Jewish Children's Theatre, which is a U.P.T.A. project, and may I here express my thanks to Jean Neuwirth, who is greatly responsible for the success of this campaign. Our P.T.A. had an opportunity recently to serve the U.P.T.A. on a radio program on station WLJB, in which our former president now President of U.P.T.A., Mrs. Sarah Kushner and I conducted, among others, a workshop on the Pesach Festival.

As a member of our Center Family, we have encouraged our parents to participate in all Center activities and we joined in the tribute to the late Joseph Goldberg through the purchase of trees for the Joseph Goldberg Memorial Forest.

We have endeavored at all our meetings to bring programs of education, enlightenment and interest pertaining to the ideals and goals which we, as parents, seek, so that we and our children together can enjoy the richness and beauty of our Jewish heritage. For the decor and delightful delicacies displayed on the holiday tables at our meetings, a special vote of thanks to Jean Bresnick, Sarah Greenberg and Sylvia Horowitz. To our children, a "Yasher Koach" for a magnificent performance of the Purim Operetta, "Queen Esther" and for other musical contributions, from all of which, we *shep naches*.

I am particularly grateful to Rabbi Lewittes, Principal of our Schools, for his constant guidance, inspiration and cooperation. To Mrs. Ida Rabinowitz, our Registrar, for all her efforts, far beyond the confines of her office, I owe a special thanks; to the Faculty for their cooperation in all phases of our work, I give them our appreciation; to Sarah Kushner and Fannie Buchman, my predecessors, for so generously offering me the benefit of their experience and their counsel, I am exceedingly grateful; to Rose Klepper, for her interesting and complete minutes of regular and executive board meetings, I want to record my appreciation; to Rose Bromberg, our corresponding secretary, and to Virginia Granovsky, who substituted for her so capably, to Rae Bressman, Augusta Goldstein, Rose Davis and Jean Neuwirth, who assisted in all our correspondence and mailing, go our thanks; to Cantor Sauler, Mr. Sholom

Secunda and Mr. Naftalie Frankel for their musical contributions; to Mr. Harold Hammer, Acting Director of the Center, for his ever willing readiness to help, and the secretarial and technical staff of the Center—our gratitude. To the Hebrew Education Committee in general, and to Mr. Julius Kushner, Chairman of that Committee in particular, I know I speak in behalf of all our parents when I offer them our deep gratitude for putting the welfare of our children above every consideration. I wish to remember at this time the support and confidence shown me by the officers

and executive board of our P.T.A. In fact *Todab Rabbah* to all who have helped make this year a happy, and what I hope you will agree, a successful one.

For myself, I should like to say that I have gained much from my association with you—the teachers, the parents and the children, and in spite of the responsibilities, the tasks, the energy and effort expended. The experience has been most rewarding. I can truly say, "How Bountiful Is My Portion, how goodly is my lot," and together let us say, "How Beautiful Is Our Heritage."

CHORAL ENSEMBLE RECEPTION

A reception was tendered to the members of the Center Choral Ensemble on Monday evening, May 4th which was attended by representatives of our congregation, the Sisterhood and the Service Committee. Mr. Irving S. Horowitz, Chairman of the Musical Committee, which is a sub-committee of our Ritual and Religious Service Committee, presided and in a few well chosen remarks gave expression to the joy that the Choral Ensemble brought to our worshippers on every occasion at which they appeared. He paid special tribute to Mr. Sholom Secunda, the director and leader of the Ensemble. Rabbi Levinthal expressed his own personal appreciation; also the thanks of our worshippers for the beautiful programs of Jewish music which this Ensemble rendered at all special Services. He took note of the fact that Mr. Secunda will soon leave for a visit to Israel and he expressed the hope that Mr. Secunda will

bring back, on his return to us, many of the new musical creations of that new land. Mrs. Frank Schaeffer, President of our Sisterhood, delivered a very beautiful address in which she praised the influence of music in Jewish life and also the influence of the bible in the development of world music. She also expressed the Sisterhood's gratitude to the singers of our Ensemble and to the leader, Mr. Secunda. The concluding address was delivered by Mr. Secunda himself who told of the many plans that he has for the future enriching the program of the Ensemble. A fine musical program by guest artists followed in which Mr. Hy Rosen, basso, accompanied by William Tarnasch, Conductor City Center Opera Company, and Miss Ruth Miller, soprano, participated.

A reception followed in which all took part.

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THE STORY OF MR. RUGOWITZ

(Continued from page 11)

let him drive.

I burned with envy every time I thought of this rank outsider living above all those cans and bins filled with raisin cookies, milk crackers, lady fingers, vanilla wafers, ginger snaps, egg biscuits and Lorna Doones. Once at the supper table I couldn't contain myself. I buried my head in my mother's lap and sobbed: "Why can't I be an orphan?" The family roared—all but my father and mother.

Time created more orphans in the Jewish community and Mr. Rugowitz placed them with Shershow families prosperous enough to feed another mouth. In a few years there were more orphans than the families could care for. Mr. Rugowitz then rented a three-story furnished house on the corner of Tenth and Bainbridge Streets in the downtown section. All the orphans were transferred from the families to this house, including Abe Leichner. A practical nurse was hired to look after the children's health. The Shershow women all pitched in to do the cooking, make the beds, do the laundry and keep the house clean. To finance the rent, the salary of the nurse and sundry expenses, Mr. Rugowitz organized these same women into groups of solicitors. Each woman would canvass an assigned section in the neighborhood for a weekly contribution of ten cents. In all the years, the Home never lost an orphan. When the Jewish Federation of Charities was organized one of its first acts was to build the Home of the Hebrew Orphans on Old York Road. It was a modern beautiful building with a curriculum of children's activities and managed by an efficient supervisor and staff. Its spacious grounds had grass and trees and flowers, but were also designed for outdoor living and play. The little home at Tenth and Bainbridge happily surrendered its charges to the new Home and Mr. Rugowitz returned the key to the landlord.

The flu epidemic in 1918 took heavy toll of the Shershowers. There weren't enough undertakers to take care of the dead. Bodies were piling up in homes, halls and synagogues. Mr. Rugowitz closed his cake store and converted the cake wagon into a hearse. Unmindful of the contagion of the disease, he washed bodies, made rough caskets, arranged for

watchers, dug graves and planted markers. He worked night and day, pausing only for a few minutes to bow his head and say *kaddish* over the body of his son Jules.

The death of Jules and the tending of the burials of his dearest friends were too trying for his heart, and one afternoon he collapsed. The doctor told him he had to slow down. While slowing down he organized the Prushin Shershow Benevolent Society. To qualify, one only had to be a Shershower. Today there are over five hundred members. Most of the old-timers have either passed on or are in retirement, but the organization is in the capable hands of their sons and grandsons. "For America and For Humanity" is the

principle they still follow, the same principle laid down by its founder and President for ten years, Mr. Rugowitz.

Mr. Rugowitz died in 1931. He was buried alongside of Jules, in the Prushin Shershow section of Har Nebo Cemetery in Frankford. Over 10,000 mourners came to say goodbye to Mr. Rugowitz. In line were many of the original greenhorns Mr. Rugowitz educated in Americanism. Among them were some of the most prosperous and successful merchants in town. They were accompanied by their sons and grandsons, among whom were doctors, lawyers, engineers, a Judge and a professional baseball player.

A year later I attended the unveiling ceremonies of his gravestone. It was then I learned for the first time that Mr. Rugowitz had a first name. It was Charles.

CRAFTSMEN OF RELIGIOUS OBJECTS

(Continued from page 6)

Tzizit. There are also a great number of scribes living in and around Mea She'arim, but many *parshiot*,* and especially *mezuzot* are written by Yemenites in the various *ma'barot*. The ink used for writing on the vellums is home-made and the black tint in them has to be free from metal admixtures. A goose quill, or a piece of pointed wood, serves as a pen. It is quite a picturesque sight to see a Yemenite scribe squatting on his bed, in front of him long strips of lined parchment and a small jar full of pitch black ink, which he has prepared himself from gallnuts, brought by his country-men in their little bundles when they came from Yemen. He fastens the parchment with laundry pegs onto a long piece of cardboard which he supports with his knee, and slowly the snow-white strip of parchment becomes covered with hair-fine, black Hebrew letters. The scribe, or *sofer*, does not move anything but his hand when he writes. The Yemenites have to be severely checked, as in many cases, their *minbag*, or rite, is quite different from the Ashkenazic—which is the one followed by most of the potential purchasers. At present not many *Sifrei Torab* (Torah Scrolls) are being written because many have been brought into the country from extinct European commu-

nities, and also by the Oriental immigrants. There are now enough skilled craftsmen in the country, a factor which should facilitate the reorganization of these ancient crafts to serve traditional Jewry and our modern economy.

—From the *Zionist Newsletter*.

Negev Highway to Giant Crater

THE Israel Army Corps of Engineers has completed a new road which brings Wadi Raman in the Western Negev within 132 miles of Tel-Aviv. The final stretch of the road comprises a descent of more than 800 feet along some three miles of literally vertical northern wall of the "makhtesh" (crater), an achievement considered to be comparable to the great descent near S'dom.

Wadi Raman, is the largest of the "makhteshim" (craters) in the Negev. It is an oval-shaped depression 25 miles long, surrounded by steep, brownish rocks on three sides.

BUY

ISRAEL

BONDS

* 'Portions' of Bible prescribed to be written on parchment scroll and housed inside the Tefilin.

MARC CHAGALL

(Continued from page 9)

anniversary of Israel's independence and of the establishment of our homeland, to send you my affectionate and cordial greetings. I will not rest until my feet tread upon the holy soil and until I am worthy to look into your eyes against that background of biblical mountains and see for myself what you have achieved and how you are striving to attain the highest ideals of justice."

The Chagall show opened at the Bezalel on schedule, under the auspices of the Israel government and with the patronage of President Weizmann. The artist's daughter from his first marriage, Ida Gordey, herself a painter, had supervised the hanging. The exhibition was opened by Acting Prime Minister Sharett, who hailed "the creative work of this distinguished Jewish artist, with its riot of color, its abundance of subjects." Israel art critics acclaimed the exhibition as "without doubt a cultural event of the highest rank, and a profound artistic experience." So great was the desire of the Jerusalemites to see the show that one day, with a record crowd of more than one thousand persons, the Museum had to close its doors, excluding many visitors, among them the former mayor of Jerusalem, Daniel Auster. From Jerusalem the show moved to Tel Aviv, Ein Harod, Haifa, and other places. Eventually, the

artist had recovered sufficiently to undertake the journey to Israel. Arriving there in the second half of June, he told the press that, while he could not possibly stay in Israel longer than about a month, he would actually prefer to settle in Israel.

It cannot be said that Chagall's subject matter or technique have changed considerably since the day when the lad from Vitebsk arrived in Paris four decades ago. But, judging from his most recent exhibition at the Knoedler Gallery, his colors are growing brighter and bolder as the years pass. Not many artists of his age can boast his productivity and vitality. Perhaps the key to his success can be found in his deep humanity. His appearance is deceptive. Chagall looks like a nimble clown who has donned a halo of white hair for fun, and there is a lot of mischief in his youthful eyes. But basically he is a very serious, non-Bohemian person. I remember what he once said to me, in his soft, melodious voice:

"The artist must penetrate into the world, feel the fate of human beings, with real love. There is no art for art's sake. One must be interested in the entire realm of life. One must be, above all, a human being."

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The Brooklyn Jewish Center Review

June—July, 1953

JOURNEY INTO TRAGEDY

Concluding Article of the Startling Story of the
Horrors Suffered by an Escaping Refugee

By HERMAN PIASKER

NEIGHBOR HORWITZ

A Center Graduate is Doing an Heroic Job in Israel

By H. BEN ADI

A YOUNG MAN COMES OF AGE

Of the Trials and Troubles of the Bar Mitzvah Period

By BERTHA ZELDA BECK

A NEW LOOK AT ISRAEL

By DR. JACOB KLEIN

• CENTER BULLETIN BOARD •

Extend Your New Year's Greetings Through the Rosh Hashonah Issue of The "Jewish Center Review"

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

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No. 42

Anti-Israel Bias In The State Department

WE HAVE on previous occasions been compelled to comment on the existence and activities of a pro-Arab faction in the State Department. This group, apparently composed of permanent and career attaches—for their identity remains the same despite the changes in administration—has more than once exhibited a deep-rooted hostility towards political Zionism and, later, toward the State of Israel. In the practice of their point of view the members of the cabal have shown no scruple in the distortion of facts and even in the use of downright false assertion.

The latest example of this bias was manifested at a recent hearing before the House of Representatives' Foreign Affairs Committee, then considering the question of financial aid to Israel and the Arab states. The politico-economic advisor of the State Department's Near Eastern Division, Arthur Z. Gardiner, made a number of charges against Israel. These include the serious—and false—allegation that Israel is now occupying territory not granted it under the original partition plan which delimited the legal boundaries of the State. The plain intimation was made by this official that Israel had seized land allotted by the United Nations to the Arab states. Another phase of Mr. Gardiner's attack on Israel was the high praise which he accorded to the Jordan Arab Legion. He used these curious words: "The Arab Legion is a very stabilizing force in this area. Without that force I do not know what you would have." It is clear, however, that Mr. Gardiner intended to convey the thought that "you would have" disorder deliberately fomented by the Israeli government.

It would be unwise to minimize the detrimental effect of such declarations. They have obviously influenced the thinking of important members of Congress. One Representative said at the hearing that Congress had helped establish Israel "but we never voted to have the government and the people in the country that we recognized simply take somebody else's property." Another Representative—a lady—manifested a personal anti-

Semitism in the charge that the Israelis were not interested in farming, "they are interested in business." She referred to abandoned farms and said, "the orchards were good when the Arabs owned them."

Many curious things are said and done in the name of national defense. It is urgently necessary that the Administration be not blinded to the true facts in the Near East by either a thory of defense or the jaundiced attitudes of its prejudiced subordinates.

Israeli Schools and The Red Flag

ISRAEL has solved its latest cabinet crisis by deciding that government schools will not be allowed to fly the red flag of socialism or sing the labor anthem. This decision is a step in the right direction.

The trouble arose from a resolution adopted by Mapai that, at the request of a majority of the parents, government schools be allowed to fly the socialist flag and sing the labor anthem on May 1 and on the anniversary of the organization of the Histadrut. Prime Minister David Ben Gurion strenuously opposed the resolution at the party conference, but was outvoted. The General Zionists seized upon this party resolution as an excuse for leaving the coalition. The crisis was solved when Ben Gurion declared that the Mapai

resolution was not binding on the government. Only the Hatikvah and the blue and white flag of Israel would be recognized by public schools and by government institutions.

Ben Gurion is to be commended for his forthright solution of this knotty problem. Partisanship has been the curse of Israeli education. Political control of the schools has made the students the innocent victims of partisan propagandists. Israel, in building a unified school system, must throw off the shackles of partisanship. The introduction of the proposed Socialist flag or hymn would only lead to disunity. Israel is in need of national symbols that will unite the students in their common goal of building a prosperous nation. The blue and white flag carrying the traditional Mogen David, originally adopted at the first World Zionist Congress in 1897, and the Hatikvah, are symbols of this new state in the process of creation. These symbols have been hallowed by a half century of struggle and of sacrifice and will unify divergent elements to strive for the common welfare.—MORDECAI H. LEWITTES.

According to our practice, the REVIEW will not be published during July and August and will resume with the September issue.

We wish all members of the Center and their families a pleasant and invigorating vacation.

The Editorial Board.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A GOOD SEASON'S END

WE COME to the end of a most active season in all the departments of our Brooklyn Jewish Center, and we close it in a more hopeful spirit than in many years past. As I write these lines there seems to be every hope that by the time this issue of the *Review* is off the press we will be rejoicing at the news that the Armistice has been signed. It may be followed by a conference of the leading powers which all of us hope and pray will result in establishing an era of peace for all mankind. The Korean war appeared to be endless; no one appeared to know how to end it. Its termination, however, is very imminent and I pray that a truce in Korea will be soon established and that at least a gleam of hope has come to our hearts.

We Jews are now in a more optimistic mood when we think of the State of Israel. The recent visit of Secretary of State Dulles to Israel must have impressed him greatly with the proof that in Israel America has a strong ally upon whom all the forces of democracy may rely. President Eisenhower too has made it quite clear that he will not change the former policy of our government towards Israel. That indeed gives us great hope and encouragement. With all the difficulties that the State of Israel encounters we do see progress being made; it may take a number of years before we see economic stabilization is brought about, but in the past year great economic improvement was achieved.

Giving thought to Jewish life in America we also see hopeful signs. The Jews of America are at last beginning to realize the great need for cultural and spiritual work. The vast majority is beginning to understand that fighting anti-Semitism alone will not assure the future of a Jewish dynamic and vibrant life in this country. New synagogues and centers are being erected in every community; there is a great demand

throughout the land for rabbis, for the spiritual leaders to guide the people. Our cultural institutions are showing progress because they are at last successful in enlisting the support of the average Jew in this country. Again I say we face the coming year with new hope and with a spirit of genuine optimism.

Our own institution, the Brooklyn Jewish Center, concludes the season in a very hopeful spirit. It is the tendency in most institutions for its members to lose interest after a few decades of existence. The Center is now completing its 34th year, and yet this year has witnessed a resurgence of interest and dedicated service on the part of great numbers of our members such as we have not seen for several years past. It seems that all of our members are awakening to the importance of such an institution in the

life of our community. All our departments have been working at top speed; our schools have now the largest registration in our history; our synagogue continues to attract congregations that fill our beautiful edifice. All in all, there is a genuine interest in learning more about our faith and our people.

It is good to see this hopeful spirit which has taken hold of all of us. I am confident that when we come back from our vacations, Pray God, in the fall, we will return with the determination to transform this hope into reality, this new enthusiasm into real accomplishments that will bring many blessings to our people and to our faith.

It is my fervent hope and prayer that all of us may spend an enjoyable and healthful summer and gain renewed vigor and strength to work with ever increasing zeal to make the Brooklyn Jewish Center a beacon of light to all American Jewry.

Israel H. Perutthal

American-Israel Chamber of Commerce Formed

THE establishment of an American-Israel Chamber of Commerce and Industry was announced in New York by Nathan Strauss III, who was elected first president of the new American-Israel organization.

Mr. Strauss revealed that the American-Israel Chamber of Commerce and Industry was sponsored by The Manufacturers' Association, Chamber of Commerce and The Farmers Federation of Israel, which, together with American leading business concerns, formed the Chamber as an American membership association incorporated under the laws of the State of New York.

"The Chamber," Mr. Strauss said, "was established to meet a long-felt need for a non-governmental and responsible body to bring in direct contact businessmen of both countries—for trade promotion purposes, provision of up-to-date information and accurate data, market research, arbitration, and other accepted functions of a foreign Chamber of Commerce."

Mr. Strauss pointed out that actual trading activities between the U. S. and Israel have already passed the \$100 million mark annually, and that over one thousand American firms are doing business—"and good business"—with Israel. He emphasized that the Chamber has been assured full assistance by the U. S. Department of Commerce.

"We have full confidence in Israel's economy and its progressive development," Mr. Strauss said. "It is our purpose to ensure that the United States keep its lead in the Israel market and in the business activity that will be forthcoming in view of Israel's rapid economic development and growing population. At the same time, we shall do our utmost to increase Israel's exports to this country."

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IN THE beginning of 1942 the officers in command of the barracks sent us to work on an airport. It was very cold. We had to get up very early to leave at 5 a.m. and walk 10 kilometres (about 6 miles) to the airport in order to begin work at 8 a.m.

On our first day at the airport we saw about 100 Rumanian Jews who worked there. Our easiest tasks were to carry heavy sacks with cement and the unloading of aeroplanes. These were seaplanes that the Rumanian officers used to fly in from Odessa. Almost constantly there were air-raid alarms, but we were not allowed to go into the shelters. On the contrary we were warned that "if anything should happen to the airport during a raid you will have to pay for it!"

Two months passed, then the mayor of Constanza requisitioned us for work on the old Jewish cemetery which was to be built on. We had to remove the marble stones which the mayor used for personal purposes, and dig out the dead and bury them in another cemetery.

For three months we were employed here. The continuous hard labor weakened us. Our only relief was when we returned at night to our primitive quarters to be with our wives and families. After the supper meal we spoke of little else but how we could change our situation, how long the war would last and what would then happen to us.

In the summer of that year many of my fellow-sufferers succumbed, amongst them quite a few of my closer friends. When we buried them, we thought that we really should envy them.

In the beginning of September we missed a friend named Simonson, who was over 60. I went to see him on a Sunday and found him gravely ill. I knew that he had a bad case of diabetes, and our miserable existence had aggravated his condition so much that gangrene had set in in one foot. A physician said there was only one possibility of saving his life, and that was to amputate the foot. But this had to be done immediately. I went at once to the Jewish congregation at Constanza and told them about Simonson's condition. They, however, were too impoverished and suggested that they could get Simonson into

the free ward of a hospital. I knew what it meant to lie in what was called the "third class" of Rumanian hospitals, especially for a Jew. I left the Jewish congregation and tried to collect the money privately. I went to see several Jews and asked for sufficient money to get him into a better class in the hospital. I collected only small sums, insufficient for the purpose. Time passed. Simonson was still at home and I did not have enough money. I decided

This is the second of two articles relating the terrible adventures of a man escaping from the Hitler persecution. The articles are taken from a yet unpublished book by Mr. Piasker, who is now in this country. The manuscript was read by Albert Einstein, who said of it, "I firmly believe that reports of such documentary value should not be forgotten. . . . This work should be brought to light."

In the first article Mr. Piasker told how he fled from Leipzig, where he was a fur merchant, and the misery, terror, and degradation he endured as he was shuttled back and forth from one European country to another in the desperate effort to preserve life and reason.

to put Simonson into the hospital, first class, by bluffing. When he was accepted I said the Jewish congregation would pay for the operation and all the other expenses. Fortunately, they believed me.

The next day Simonson was operated on, and successfully. But his heart had grown weak by the long delay. He suffered an attack and died.

Now there were grim difficulties to solve. The hospital would not release the corpse until the bills had been paid. I had to approach the congregation again and explain my deception. Although

The Startling Story of the Horrors Suffered by an Escaping Refugee

JOURNEY INTO TRAGEDY

By HERMAN PIASKER

they understood my motives they told me that I had put them in a very difficult position, since they were absolutely unable to meet the demands of the hospital.

I did not know what to do. I walked the streets and tried to evolve some plan but I came home without any solution.

I had not gone to work that day, and the following day I stayed away also, hoping to find some way to bury our friend. I finally went to the mayor of the city, and by some desperate power that came to me I managed to persuade him to assume the hospital expense. When I returned to the hospital I was given a note. It read: "The dead Jew is free."

We buried Simonson, and then I returned to my job. The official who was our overseer said to me with cold brevity that while he knew why I was absent I was nevertheless a deserter and deserved the death penalty. However, since I had always done my work satisfactorily, they would not put me before a military court. But they did have to punish me as an example to others, so they gave me "only" 25 lashes and sentenced me to five days solitary confinement.

In the following weeks we had to bear hardships. We had to answer to the Gestapo, to the Rumanian police, and to the police for foreigners. Each took turns in worrying us. We had no peace. They took us away for questioning during the day and at night.

The winter of 1942 was particularly bad for us. Because of severe weather the trains ran infrequently and we failed to receive small contributions from Bukarest that helped us keep alive. The temperature fell to 45 degrees below zero. I realized that the cold depresses one more than hunger. I am still surprised that most of us survived that winter.

In February, 1943, came an order from

the Gestapo to send the younger of our group to work at a beach resort some 30 miles from Constanza, where we would have to keep the streets and the beach clean. We were obliged to separate from our wives. My friend Angress was assigned to work in Constanza, together with my friend Lachs, and about 20 other foreign refugees, mostly Austrians, Hungarians, and Czechs. I drove to Mangalia, on the Black Sea.

We lived in an old house, half-caved in, and slept on the bare floor. In Mangalia we could not complain about the way we were treated. But strangely, our situation improved. The population was made up mostly of Greeks, and they pitied us and helped us with money and food.

At this time of the year many Rumanians came from the different parts of the country to Mangalia for a rest. When I, together with Lachs, swept the streets we spoke French to attract the attention of the visitors. The passers-by who heard us thought it strange that street-cleaners should speak French and many of them talked to us. When we told them we were German-Jewish refugees condemned to forced labor they were ashamed of their own government. Towards the Rumanian Jews they were very cool, but to us they were kinder, and gave us money and cigarettes. Several times they even invited us to meals.

This better life did not last long. Soon further Nazi orders separated and dispersed us. I was sent to Pantischi, a village near the Hungarian border. In the workcamp there were about 2,000 Jews, partly from Constanza, the majority from Bukarest. The next day we started to work. A white Russian engineer named Ivanoff was in charge, and he was also in command of the soldiers who guarded us. We were told what our duties were to be, and the punishments for not performing them. To desert the job meant the death sentence; not to complete the required amount of work was considered sabotage.

The old story began all over again. About twenty people remained in the camp to keep it clean, to take care of the kitchen and do other services. Another group was put in charge of the

purchase of the food, and the rest were divided into working squads of 50 men, under two Jewish supervisors.

This village had been almost destroyed by an earthquake on the 9th of November, 1941. We had to clean up the debris, mostly without any tools whatever, and those few tools we did have were more than primitive. Walls had to be torn down, but no measures were taken for our protection. Many of us suffered grave injuries through blood-poisoning and collapsing walls. For ten hours every day we had to do this work. If a guard caught one of us taking a rest or standing still because of exhaustion, the culprit was brought to the police.

For this work we were paid with a very small sum of money with which to pay for our food. A former naval captain named Meier had become our camp commander and the money was turned over to him. He was as brutal as any SS man, and still meaner and more brutal than Ivanoff or the soldiers who guarded us. He was drunk every night.

The Rumanian Jews who were left with a little money before being deported to this camp bribed Meier and obtained some advantages. Some of them worked less, and we, who were not favored, had to work more. We were only fed corn-flour and potatoes and the worst grade

beans. We never saw bread, and meat was served just once a week.

When Meier called us, he yelled "Yidani," and into this word went all his disdain; but this was polite for him. Generally he referred to us as "Caine de Yidani" (dog of a Jew). Never did they call us by our names.

After some time a delegation arrived to inspect the camp, and we were asked if we had any complaints. I took the invitation seriously and said I was ill from overwork and undernourishment, as well as from frequent injuries. The next morning I served as an example. Meier constantly carried a heavy stick. As he took the roll-call, he stopped in front of me and struck my face with the club. No one moved or uttered a sound. The club came down on me again and again, until a Rumanian officer put an end to the beating.

A new captain took over the command of our camp, and by some miracle, he was a Jew from Hungary, an honest and upright man. Thanks to him our food improved tremendously. We now received bread more often and meat twice a week.

One day we had to answer the roll-call earlier than usual, and we were told that the most fit among us would be used at the battle-line to search for mines.

(Continued on page 7)

AUTHORIZED CAMPAIGNS FOR ISRAEL

THE Jewish Agency for Palestine has published its fourth annual list of organizations authorized to conduct campaigns in this country for the benefit of Israel. The list was drawn up by the Jewish Agency's Committee on Control and Authorization of Campaigns which assists in the coordination of fund raising efforts in the United States on behalf of Israel's institutions and causes. The twelve organizations on this list will assure priority to the United Jewish Appeal as the major source of philanthropic funds for Israel's immigration, absorption, and colonization programs.

The organizations which received authorizations for 1953 are:

American Committee for the Weizmann Institute of Science, Inc.

American Friends of the Hebrew University.

American Fund for Israel Institutions.

American Red Mogen Dovid for Israel, Inc. (membership campaign only).

American Technion Society.

Hadassah, the Women's Zionist Organization of America, Inc.

Jewish National Fund (traditional collections only).

Material for Israel, Inc. (materials only).

Mizrachi Women's Organization of America.

National Committee for Labor Israel (Histadruth Campaign).

Pioneer Women, the Women's Labor Zionist Organization of America, Inc.

Women's League for Israel, Inc. (New York area).

With these words we had to file in a line, and walk past the officers and the physician of a delegation. Everyone of us was judged with the words "goes" or "remains." We knew that "goes" meant a certain and quick death, and "remains" that our sufferings would go on.

If we ourselves had had to decide we almost did not know which of the two possibilities we would have chosen. When I passed the officers their faces twitched. I do not know whether they felt pity, since I looked like a ghost, or whether they wanted to laugh. At that time I did not weigh 100 lbs., though I am 5 feet 11 tall. Naturally I was one of those who stayed behind.

Unfortunately, our new captain was replaced by a German-Rumanian who enjoyed making us suffer. It was November and the weather was very cold. The cleaning up of the debris was almost finished. We now had to drag iron poles and rails to the station and load them on trucks.

In the beginning of December a new refugee named Nandy Klein from Constanza joined us. He was Viennese and had been kept back in Constanza because of a grave organic illness. He was put into my group and we became friends.

It was rumored that soon we would all return to Constanza. A Rumanian officer called and told me that the Interior ministry had given orders that all foreign Jews were to be handed over to the police and deported to Transistria, a place with a notorious reputation for harsh treatment.

To keep us from running away we were constantly guarded and could not go beyond the camp yard. We spent dreadful days expecting to be moved at any moment. We kept torturing ourselves with thoughts of what we should do. Was there any hope of escape?

One night, while Nandy Klein and I were discussing our situation, he proposed that we should attempt to reach the Hungarian border nearest to us, then cross the mountains and get into Hungary. As we began to calculate the distance and consider the hazards of passing through the mountains, we realized the venture was impossible for us. We also knew

that in Hungary we could expect the same treatment as in Rumania. We talked until we were exhausted, and I was just falling asleep when Klein suddenly said that he would leave the camp on the following night whatever happened. His plan was to walk about 20 miles to a railroad and steal into a freight train for Bukarest, where he would live somehow. I decided against joining him, though his plan seemed feasible. I had no spirit left for such an adventure. The next night Nandy Klein went through a weak fence that separated the camp from a vineyard and disappeared.

The absolute quiet of the camp, and the feeling of being left behind got terribly on my nerves. I constantly listened for shots. I could not sleep. In my thoughts I accompanied Klein on his way. The night seemed endless. At 4 a.m. came the rollcall. Klein's absence was noticed. Since he was known to be my friend I was beaten mercilessly while being questioned about his escape. I repeated over and over again that I had fallen asleep with exhaustion and did not know anything about it. The guards then sent out patrols with dogs. The camp officer put chains on my feet, and left me in the cold in the yard. A burst of courage came over me, and I determined to follow my friend Klein. I watched for an opportunity, then shuffled off to the fence. To walk with chains was torture, and I had to crawl on my hands and feet. I looked for hidden paths through the fields. As the ground was icy I had a difficult time, but the will to live triumphed over pain and the exhaustion. I now remembered that nearby lived a peasant whose home had been damaged by the earthquake, and while I was working at salvaging materials he had begged me for some lumber and I had let him take it. He had been very grateful, so I now made my way to him. He was frightened when he saw me, but I begged him to help me and remove my chains. He hesitated, then agreed. He asked me to wait awhile until he found a file, and promised to do what he could.

When he went out I stood alone in the room and waited. Suddenly I had a feeling of anxiety, an intuition of calamity. Then the door opened—and I real-

ized how accurate my premonition had been. Beaming with joy, the peasant entered flanked by four armed soldiers from the camp. He pointed to me and cried: "Here is your Jew!" I was so terrified that I could neither see nor hear properly. I only heard the soldiers' words: "Vassily, tomorrow you can come and get a reward of 500 lei."

I suppose I looked so miserable and weak that the soldiers could only laugh at me. When I was brought back to the camp, and before I was locked up, I was asked if I wanted something to eat. I was astonished at this humane behavior. They brought me a plate with matjes hering, which I devoured, including the bones. The meal left me very thirsty and I asked for some water. They told me they would bring it into the cell. But there was no water for me all that night. The next morning, when I begged them again for water, they brought me a whole jug full, but threw it in my face. This acted human beings! After this I was chained and set on my way to Transistria.

The first stop to this place was Constanza. When I arrived at the police station I met other refugees, all desperate with anxiety. A Mr. Steinmetz had been able to help them, and now he came to our assistance again. He vouched for all of us and this gave us a certain degree of freedom. I found my old companion in misery, Lachs, also here, and it was at least some consolation that we would be deported together. Through Mr. Steinmetz's intercession we were allowed at liberty, but had to report to the police twice a day.

The "Reich of 1,000 years," together with its allies, had received the first critical blows. The invasion by America and its Allies in the West was followed in the East by the advance of the Russians. It seemed the two forces would pour into Germany like a tremendous stream. I was still held captive, but the guards relaxed their watch. We refugees waited, and for the first time, hope was born.

On August the 23rd, 1944, our day dawned. We heard the end of the war had come, and with this miraculous news we knew our salvation was close.

NEIGHBOR HORWITZ

By H. BEN ADI

The following article is about a colorful man who is the son of Brooklyn Jewish Center member, and a product of the Center Hebrew School. It was written by an Israeli in Beersheba, and is reprinted from the publication, "Israel Speaks."

MY NEIGHBOR George Horwitz is a Jew from Brooklyn who came here some time ago intending to settle. In George's case, "some time ago" really means it. The first time was in 1929, when like most other contemporary settlers he worked in the orange groves. A chance visit found him in Hebron during an Arab outbreak. His family became frantic and demanded he come home.

George's next return was in 1933, when he worked for six months at Sdom, on the shores of the Dead Sea. Malaria and scorpions forced him home this time, but he was back again in 1935, when he worked in the orange groves of Kfar Saba and Kfar Giladi. A year or so later he went home again, having decided that he would be more useful to the country if he first became an efficient farmer.

George chose California as his training locale because its climate is so similar to Palestine's. But just as George had decided he was ready to return here permanently, Uncle Sam sent him a letter.

He went into the U. S. Army as a private, but by D-Day on the Normandy beach, he had become a captain in a tank regiment. Here George collected a German "souvenir" which kept him in the hospital for months; once discharged, he was shipped straight to Okinawa. When he returned to civilian life, other delays intervened, but at last, at the beginning of this year, George came again—for the first time, to the free state of Israel, and now, he says, it is for good. For several months he traveled up and down the country trying to decide where to settle. His final choice was the Negev. George says that in the Negev a man is still a man and there's enough elbow room.

With George came a little gadget called a "shovel dozer," a "toy" costing about

George
Horwitz



\$15,000, which can do many things, such as shifting small hills, moving earth and gravel, laying pipes, etc. For the time being he earns a living by hiring himself out with his gadget. But this is only temporary. In his spare time George looks for a suitable place to start a farm. It has to be along the border, because there is no fun, he says, working where you are protected on every side. George has already decided what *not* to plant on his farm. In short: nothing that has so far been grown successfully in Israel. He wants to experiment.

Recently George invited me to visit him at the site where he was working. It was somewhere east of Nevatim, an hour's ride through desert dust and sand. George makes that trip twice every day, leaving Beersheba at five o'clock in the morning and returning at four in the afternoon. In between he puts in about nine hours on his shovel dozer, shifting tons of earth to make room for big water pipes, unfazed by the burning sun. I found him sitting on his machine, all but

hidden by clouds of dust, singing at the top of his voice and surrounded by a group of Bedouin kids who minded neither the singing nor the dust.

Altogether, George is rather an unusual type. Apart from being an expert farmer, tractor driver and mechanic, he also holds a Bachelor of Arts degree and is a confirmed bachelor. He can do many things better than some of our people, but he gives advice only when asked and then only through showing how and not with words. An ardent Zionist, he never talks about Zionism or pioneering. To him life in Israel is the big adventure, the fulfillment of his dreams. And though he comes from Brooklyn, he looks rather more like an Englishman. When he visits Tel Aviv or Haifa, George likes to go to the best restaurants, where he gets a great kick out of startling the waiters by refusing "tourist" lunches and ordering austerity meals.

I like my neighbor George. I only wish I had a few more like him.

WE LOOK up, casually, as the Sexton comes into the living room with the younger son. Without having planned it, we are the one at home when the younger son is to get his first lesson in reading the Torah for his Bar Mitzvah. The Sexton seems puzzled. He hesitates to speak. He spreads his hands toward us, in a gesture of sadness.

"My dear woman," he says, "your son will never be able to read his Bar Mitzvah portion. Every note he sings is the same note—off key!"

We say nothing. We wonder in silence, why does the younger son seem so close that everything he does hurts us?

The Sexton accepts our silence as dismissal. Our younger son, too bewildered to say a word, hangs his head and stands ashamed, while we see the Sexton to the door. The boy is unhappy: we are too. If he can't sing his sedra it must be our fault. Then we grow angry at the Sexton. What does that man know about our younger son? How can he be sure, after listening to the boy for only a few minutes, that he won't be able to read the sedra? Would that Sexton be so hasty with a child of his own? Then we return to reality. We say to our son:

"Lots of Bar Mitzvah boys can't sing it the first time. How would you like to practise with me? There are notes in the back of the Hertz *chumosh*. And then, after you've practised, we can ask the Sexton in again and show him!"

"Which Hertz book?" the younger son says.

"The big book with the black leather cover and the hole where your big brother used to put his thumb through when he studied his Bar Mitzvah lessons from it."

The younger son brightens and goes to get the book. We watch him, suddenly realizing that he is going to be handsomer than his father, with those broad shoulders and that good deep chest. He finds the *chumosh* and we sit down at the piano. "This is the way it goes," we say, "first note is *f*." We play the first melodic phrase once, and then again, and sing it, *ourselves*. We nod to the younger son and say, "Now you sing, darling."

We had never before suspected that the younger son had the lungs of a basketball cheer leader. He opens his mouth

and the angels in Seventh Heaven tremble. "Zar-k-O-O!"

As his voice finally fades our hands fall from the keyboard. We stare at the print above the music, thinking, vaguely, that Mr. H. Mayerowitz and Mr. G. Prince, having written this music, have never heard it sung exactly like that. We begin to understand the utter hopelessness of the Sexton. We find that our lips are parched and we recall, forcefully, that Everything the All-Merciful does is for the Best. But we are only a woman and some things are hard for us to understand. We turn to our younger son and smile encouragement.

"Not so bad, was it, darling? But the best way to learn it by heart is to take it one note at a time. Let's take the first note first."

We strike the *f* again, four times over, with both hands, an octave apart. We play it very loud. Our younger son sings it louder and longer, wildly happy at the sound of his own voice. His tone pounds in our head. When he stops we are surprised that we can still hear little things like the clock above the piano. We play the scale slowly, with one finger, from *f* to *c*. The younger son sings—neither *f* nor *c*, nor any note between. We bite our lips to keep from screaming. We hear *ourselves* saying:

"That's all for today. Maybe—tomorrow—we'll do a little bit more?"

All that evening we sit in the sewing room, obviously too busy for any more practising.

Our Beloved Husband finds the Hertz book on the piano before breakfast while looking for his pipe and tobacco. Before we have a chance to make something up he has guessed the truth.

"What of it if the boy can't sing?" he scolds us. "He can still read his portion!"

"But the Sexton refused——"

The Wise One, Our Beloved Husband, is often impatient before breakfast. "Aren't there any other teachers?"

"Of course," we say, convinced.

The Trials and Troubles of The Bar Mitzvah Period

A YOUNG MAN COMES OF AGE

By BERTHA ZELDA BECK

"Never thought of that!"

Our Beloved Husband embraces us fondly. "Did anybody else ever tell you how wonderful you are?"

We smile and say no, remembering that a Man May Flatter his Wife for the Sake of Marital Peace.

The next minute we think of going down to the school where we used to teach before we were married. We have lunch with the music teacher there. He is a good, old, soul, and he gives us pointers on how to get around the off-key-one-note that comes out of the younger son.

"Make a game of listening to music," the old man tells us. "Blindfold him and give him a prize if he can guess whether you are going up the scale on the piano and how far. Once you get him hearing the difference in tones, and then in half-tones—you'll have the battle almost won. For the rest—you must get him to listen to his own singing. He sings softly, I hope?"

"Of course!" We smile. "It won't be so difficult after all!" We keep remembering what a cute little baby the younger son used to be—never cried—so where did he get that lung power?

The next day we get to work with the blindfold. Our Bar Mitzvah candidate doesn't mind practising while the rest of the boys are out playing basketball against the garage wall. The rest of the family, however, takes a different view of this matter. The older son, now a Man of the World, a college freshman, trails us as we go into the kitchen. "How can you stand that bellowing, Ma?" Our daughter threatens to move in with her friend's family. We have only one daughter and we never seem to do the right thing for her, says she. Our Beloved Husband paces the house with an air of sadness and suffering.

We practise evenings and afternoons, day in and day out. But we do not practise on the High Holy Days. We

wonder, during the moments of unaccustomed silence and idleness, will the younger son go back to practising again after the High Holy Days? Secretly, we feel he has got nothing out of the hours at the piano. When he does not ask to practise again, on the first day of Succoth, when he is home from school all day, we say nothing. But when the first days of the Succoth holidays are over and we have talked in secret with our Beloved Husband about getting another teacher to make him read and not sing the portion, on that day, the younger son comes to us early in the morning and says:

"It isn't a sin to practise on Simchas Torah, is it?"

We go to the piano, keeping our thoughts sternly to ourself. Mother must understand and sympathize, we say staunchly. We play *f*. And then we play the notes from *f* to *c*. The old routine. We help him adjust his blindfold, patiently, and in disapproving silence. We play *f* to *c*, again. "Now, darling," we say, as we have said so many times before. Then we can't believe our ears.

For the first time he guesses every note right!

We play again, going down the scale, *f* to *c*. He sings the notes. Softly. He sings every note right!

But the days are going fast. How much practising time is there left before the third Saturday in December, the day of days? How long will it take us to teach him the whole sedra and the haftorah? We must go through every word of it before we dare call in the Sexton!

Somehow, we manage. The day the Sexton comes we sit in the kitchen, in the dark. We can hear all the neighbors' children playing outside in the snow. It is November. The Sexton is so surprised at what he hears that he begins to stutter. Then he plunges into serious work. The younger son goes off key only once.

This, we say to ourself, sitting there alone, in the dark kitchen, is one of the big things we have done in this world. For a moment we almost believe the younger son will come and thank us. He seems to be lingering outside the door after the Sexton leaves. And in the next moment we realize that it is our son who is opening the living room window and calling out to his friends that he is com-

ing out too. We hear the door slam behind him and hope he has not forgotten his galoshes. We face ourself in the mirror of our own soul and ask ourself—how long is it since we thanked our own wonderful mother for things she did for us—things greater than this? We are ashamed. We can't remember ever thanking her! We feel our girlhood only just behind us, in spite of having been married for twenty years.

The Sexton is so pleased to teach the younger son he comes every day. The third Saturday in December stalks threateningly nearer. The fish is bought, ready for cooking; the strudel dough is ready for stretching. On Tuesday before the Bar Mitzvah, with a strangely belligerent cook in our little kitchen to help us, and piles of apple strudel on every table in the house, we find that we have spots before our eyes. Unwillingly, we realize that our throat is just a little sore—even when we don't swallow. The thermometer says fever, and to get to bed—immediately. We shiver as we climb between the sheets, practising what we have been preaching to our children who watch us anxiously to make sure we do.

(Continued on page 22)

DAUGHTER LEARNS THE SABBATH PRAYER



These charming pictures of a little girl following her mother in the lighting of the Sabbath candles were taken in the home of a young Canadian Jewish couple by photographer Lionel Miller, of Montreal.

The following was written by a member of the Center who recently returned from a trip around the world.

OUR trip to Israel came almost at the tail end of several months spent in the Orient. Starting out on a freighter we visited not only the usual tourist countries like Japan, but proceeded to the ones off the beaten track. From Japan we went to Keelung and Taipei in Formosa, then to Haiphong and Saigon in Indo-China, then Manila, Iloilo, and Cebu in the Philippines. From there, by a Norwegian freighter this time, we came to Hong Kong. We flew to Bangkok, Singapore in Malaya, then by steamer to Penang in Malaya, Rangoon in Burma, and Calcutta.

Since Israeli visas had to be used within three months, we waited until we reached Manila to obtain ours. The honorary Israeli Consul in Manila was the head of a very large business whose interest in Israel and activities on behalf of its development led him to accept the duties involved in representing the country for business and diplomatic functions. We left our passports with a secretary and were told to come back for them later in the day. When we returned, the secretary said, "Here are your passports and visas, but the consul would like to see you."

We were shown into a large, air-conditioned office and introduced to the Consul who seemed interested in meeting fellow Jews from other parts of the world. He reminded us that we were approaching Rosh Hashana and invited us to attend services in Manila. Since we planned to be in Hong Kong during Yom Kippur he gave us a card of introduction to the Israeli immigration officer there who would, he said, direct us to the temple.

It is hard to describe the glow that one feels upon meeting a fellow-Jew after weeks of travel in the East, especially when the person you meet is a cultured gentleman who goes out of his way to be helpful and friendly.

The temple in Hong Kong was a building of Moorish design set in the gardens of the Men's Club high up on the side of the mountain and overlooking the harbor way below. I can see where the superb views from the windows would

cause a worshipper's attention to wander from his prayer book. As we came through the gardens, we met many types of men and women, Moroccans wearing fezzes, Frenchmen, Britishers, Australians, officers from British Army units and American sailors who were on leave from some of the destroyers visiting Hong Kong.

We were all of different nationalities yet there was a bond that knit us closely—we were all Jews and had gathered for the common purpose of worshipping and observing a solemn holiday.

Soon we were taken up by a friendly group. The ladies escorted Rose, my wife to the women's section up in the balcony; one of the men, an officer, called on the shamamis to supply me with a skull cap, a *talith*, and a *machzor*. Thus fully equipped, I was all set for the services. Although the ritual and reading was *Sephardic*, I anticipated no difficulty.

To my surprise I began to flounder and soon was completely lost, unable to follow the reading. The *shamamis* who was acting as reader, read *Sephardic* Hebrew with a *litvak* accent, but he was also toothless and the results were lamentable. When some of the other members of the congregation took turns at reading or chanting, the words became clear and I was able to follow. On one side of me was a young man from Australia who looked completely bewildered as were most of the visitors. On the other side of me was a handsome young man who introduced himself as the American vice-consul, and being a regular shul-goer, he seemed fully at home.

A week later, on one of the main streets of Hong Kong, I met a *gabbai* on his way to his office. He reminded me that it was *Succoth* and invited us to attend services and to visit the *Succah*. Our stay in Hong Kong was made memorable by these contacts and we felt that we had made many friends there.

Our approach to Israel was from Pakistan. As our giant plane flew over

Center Travelers Climax A World Tour With a Visit to the New State

A NEW LOOK AT ISRAEL

By DR. JACOB KLEIN

the Arab countries, we saw nothing but sand, desert, erosion, and bare hills. Suddenly, as though someone had drawn a line, we saw grass, trees, and green fields and we were in Israel.

As we came off the plane we were met by a large sign which said in many languages, "Israel welcomes you." An attractive young lady in military uniform took us in hand, assured us that our luggage would be taken care of, and took us to an office for customs and immigration formalities. There was the usual red tape, but everybody was friendly and courteous and tried to minimize the discomfort and inconvenience caused by burdensome details. As we looked around and realized that everybody—the young air pilot in snappy uniform, the marine officer, the military men, chauffeurs, the charming girls in uniform, were all Jews, I was overcome with emotion. It is hard to describe the feeling of belonging. Here were my people! And by comparison with what we saw in India and the East, they looked good to our eyes. In India one sees starvation, beggars, apathy; children who are almost naked, dirty, and diseased. Here the children were round-cheeked, glowing with health, carrying books, attending school, wearing clothes and, what was at once apparent, shoes and socks.

Our room at the Gat Ramon had a balcony overlooking the Mediterranean and gave us the feeling of looking at the boardwalk in Atlantic City.

It seems that everyone has relatives in Israel and, if we had let ourselves, we would have been swamped with messages and gift packages. Since our visit was preceded by several months in the East, we had to refuse to take anything with us. As it is, we had cousins all around Tel Aviv, but like the spokes of a wheel, each community radiated out of the center of the city and you couldn't get

from one to the other without going back to Tel Aviv. The absence of home telephones made communication burdensome and difficult.

We planned to look up some of these relatives the evening of our first day in Tel Aviv. Since the head of the clan was my wife's cousin, Yankel, we thought that all visits would be arranged by him. His address was in Givutayim and we were assured that every one there knew him. We soon discovered that finding Yankel was worse than looking for a relative named Shmerel in Borough Park, except that a Shmerel in Borough Park would be listed in a telephone directory, while alas, in Givutayim there were neither telephones nor directories.

We were told that bus Aleph or Gim-mel would take us there directly and, following instructions, we walked down Hayarkon Street to Shalom Aleichem Street near Ben Yehudah Street where we found the bus. We were still new in Israel and were intrigued by having streets named Shalom Aleichem or Ben Yehudah.

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The bus soon filled up, but who minds a crowd when it consists of fellow-Jews from all over the world. "Chaverem kol Yisroel," I thought and felt. But an amusing incident occurred which dispelled some of this feeling. A man with his arm in a sling entered the bus and a woman got up to give him her seat. He refused and while the two were politely arguing another woman seized the seat; immediately a three-cornered debate took place, and in Hebrew. It seemed funny to argue about a bus seat in Hebrew.

At the end of the line we got off and approached some boys hopefully, but they didn't know Yankel. Still optimistic, we walked toward a large apartment house and began a search of the nameplates without finding Yankel. Along came one of the tenants who offered to help us but he didn't know Yankel. So he suggested that we go to the local vegetable store and ask the owner. He also didn't know but one of the customers, a man who had been buying oranges and eating them, offered a suggestion. He said (in Yiddish which he called *Daatch*, imagining that it was German), "Goldberg knows. Ask Goldberg, he knows everyone, er *schreibt ein*." It seemed that Goldberg registered all per-

sons in the area and had lists. The directions on how to find Goldberg were more complicated than reaching Lydda from Karachi, but he kindly offered to take us there, saying that it was not too far out of his way.

We crossed lots and sand dunes and rocks and soon my shoes began to fill with the sands of the desert surrounding Tel Aviv. On the way he, like everyone else, told me the story of his life. He concluded with (in Yiddish), "Times are bad, there is unemployment, food is scarce but here *"bin ich frei, es gibt kein antisemitismus."*

Goldberg wasn't home so we went next door to his son. It seems that once a year a dramatic group comes to Givutayim to offer a play and that this was the night and Goldberg was in the theater. His daughter-in-law, nevertheless, went to find out where his lists were and came back triumphantly. She had discovered Yankel's address. Again we crossed lots and sand and desert and arrived at the house, but an old woman informed us that Yankel didn't live there any more; he had moved and she didn't know where.

"But," she informed us, "Yankel's daughter lives in the second house at the left of the new Mizrahi School." So on we went to search for the Mizrahi School and we asked at the second house,

third, etc., without success. When we reached the end of the row it was ten o'clock and I suggested that we return to Tel Aviv. By that time I regretted that there was a cousin Yankel and that we had to visit him. I thought of all the fortunate individuals visiting Israel without cousin Yankels and I envied them.

But Rose is not a giverupper. "We came so far I'm sure we'll locate them." We urged young Mrs. Goldberg to go back to her family and decided to try the remaining few houses by ourselves. In a few minutes, Mrs. Goldberg reappeared with a man whom she introduced as the "Apotheke fur die gemeinde," the druggist for the cooperative, and he knew Yankel's daughter and led us to her home.

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We spent a few days making a tour of the North, of Galil; we saw with reverence the tomb of Maimonides, of Rabbi Meir bal Hanes; we visited such fascinating cities as Safad, Tiberias, and Nazareth. We saw how eroded mountains were planted with trees, how swamps were being drained and eroded lands reclaimed. We took pictures to show contributors to Hadassah tree funds how their money was turning bare mountains into forests.

In the kibbutzim, the sights of great-
(Continued on page 23)



The Sodom-Beersheba road in the Negev which links the southern end of the Dead Sea with Beersheba, the "capital of the Negev." The building of this highway is considered one of the outstanding engineering feats of our time.

NEWS OF THE CENTER

Reserve Your High Holy Day Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Wednesday and Thursday evenings, September 9th and 10th, and Thursday and Friday mornings, September 10th and 11th. Kol Nidre services will be held on Friday evening, September 18th, and Yom Kippur services on Saturday, September 19th.

We are anticipating a great demand for tickets and it is, therefore, advisable for Center members to reserve their seats immediately in order to avoid disappointment. We shall try to accommodate as many members as there are seats available. Tickets are being sold for the Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

Services for Rosh Hashonah and Yom Kippur will be conducted also in the Auditorium.

Junior Congregation and Children's Services During High Holy Days

Services for the High Holy Days (Rosh Hashonah and Yom Kippur) will be held in the Prayer Room, as heretofore, for boys and girls between the ages of 11 and 18. The services will be conducted by Rabbi Mordecai H. Lewittes. The music instructor of our Hebrew School will officiate. Tickets are \$2.50 each and are limited to the capacity of the Prayer Room. Place your orders for tickets now.

In addition to the Junior Congregation Service in the Prayer Room, there will be a special children's service for Rosh Hashonah and Yom Kippur for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11.

Junior Congregation Joint Meeting Exceptional Success

THE joint Sabbath service and Oneg Shabbat of our Junior Congregation and the Junior Congregation of our neighboring Temple Petach Tikvah held on May 23 was an inspirational achievement. Sponsored by the Youth Activities Committee of our Center, with our Sisterhood and P.T.A. acting as Hostess, several hundred young men and women gathered in the Junior Congregation for the Sabbath morning service. The services were conducted by a joint committee headed by Mr. Morton Bromberg and Mr. Mel Prasner. It was most interesting to hear the different melodies used by each synagogue.

After services the entire group adjourned to the dining room for Kiddush and lunch. Great credit is due Mr. Julius Kushner, chairman of the Center committee, and Mrs. Frank Schaeffer for arranging the fine luncheon. After the *Bircat Hamazon*, the meeting was addressed by Rabbi Levinthal, Mr. Kushner, and Mr. Irvin I. Rubin. *Zamir* concluded the luncheon session.

Immediately thereafter, the assembly returned to the Synagogue for the keynote address by Rabbi Lewittes. The group divided into separate panels, each having a youth leader and adviser. The topic was "Prayer," with each panel devoted to different aspects, such as "The Relation of Prayer between Man and Man," "The Relation of Prayer between Man and God," "Christian Prayer and Jewish Prayer." The panels reassembled one hour later for the Minchah service and an evaluation session, which was addressed by Rabbi Block of Temple Petach Tikvah, and by our Rabbi Kreitman. Israeli dancing followed in the courtyard.

In the evening the group met for the *Havdallah* service. The rest of the evening was spent in social dancing. Mr. Robert Kritz acted as master of ceremonies for the entire event. Rabbis Kreitman and Lewittes met with the officers of both Junior Congregations and assisted them in planning the day's program.

This was a very significant event. To our knowledge it was the first of its kind in the country, and the impact upon the young people and the adults present was great. Without exception, all left with an enthusiastic determination to make our Junior Congregations grow. It would be well if all Center members who have sons and daughters of high school and early college age would see to it that their children avail themselves of this opportunity of maturing as Jewish men and women by regularly attending our Junior Congregation.

Summer Gym Schedule

The following schedule will prevail in the Gym and Baths Department during July and August:

MONDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

TUESDAY

Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

WEDNESDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

THURSDAY

Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

FRIDAY

Men	1 p.m. to 6 p.m.
Boys	1 p.m. to 6 p.m.

SUNDAY AND LEGAL HOLIDAYS

Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Gymn and Baths to be Closed During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Sunday, July 12th, through Tuesday, July 21st. The department will reopen as usual on Wednesday morning, July 22nd, at 10 a.m. for women.

The Younger Membership

OUR delegates, upon their return from Chicago, reported on the National Convention of the Young Peoples League of United Synagogue of America at our meeting of Tuesday, June 2. They brought back with them a profound sense of dedication to the ideals of YPL and a renewed enthusiasm for this dynamic movement. It is our hope that the program of our group in the coming year will truly reflect the theme of the convention, "The past is in our Torah, its future in our hands."

* * *

Under the co-chairmanship of Leonard Krawitz and Morton Weinberger, our annual spring picnic, held on June 7, was a resounding success. Despite inclement weather, our picnickers rendezvoused at Bethpage State Park, Long Island, and enjoyed an exciting mixed softball game in which some of the more athletic of our female members excelled. Everyone reveled in exploring the contents of the ample box lunches provided by our girls. Because of the favorable response, another outing will be held in the fall.

* * *

The Young Folks League annual installation of Officers and the Executive Board took place on June 9. In an atmosphere of dignity and solemnity (coupled with wit and humor), our Associate Rabbi, Dr. Benjamin Kreitman, installed the Officers and Executive Members for the year 1953-54. Guest speakers for the occasion were Dr. Israel H. Levinthal, Rabbi of the Center, Dr. Moses E. Spatt, President of the Center, and Buddy Hausen, President of the New York Region of YPL. Mr. Hausen presented our group with the YPL National Award for Second Place for All-Year Programming. Special tribute was paid by all of the speakers to the outstanding contributions of our outgoing president, Morris Hecht.

* * *

Summer Rooftop Meetings

For the remainder of the summer, the Young Folks League will meet on the Center roof on alternate Tuesday evenings as per the following schedule: July 7th and 21st; August 4th and 18th.

We invite all our members to join us during the summer evenings and enjoy pleasant social atmosphere and casual get-togethers.

HAROLD KALB, *President*.

The following are the Officers and Executive Board Members of the Young Folks League for the year 1953-54:

Officers

President

HAROLD KALB

First Vice-President

MICHAEL J. ROSENFELD

Second Vice-President

RHODA SOICHER

Treasurer

PHILIP FREEDMAN

Recording Secretary

DOROTHY HIRSCHHORN

Corresponding Secretary

MILDRED STEIN

Honorary Presidents

DAVID GOLD MILTON REINER

MORRIS HECHT IRVIN I. RUBIN

HARRY ZUCKER

Executive Board

Elaine Abelov

Leo Berman

Marvin Bernstein

Joan Carr

Seymour Eisenstadt

Al Glickman

Paul Kotik

Leonard Kravitz

Murray Landau

Shelley Libman

Arnold Magaliff

Janice Nathanson

Phyllis Newman

Shirley Rubin

Sonia Sklar

Rita Vogel

David Yawitz

Rosalind Zambrowsky

Sidney Zarider

Honorary Members

Morris Hecht Herbert Levine

Pearl Horowitz Aaron Pollack

Gerald Jacobs Milton Reiner

Jerome Simonson

Summer Library Schedule

The Library of the Center will be open during July on Mondays, Tuesdays, Wednesdays and Thursdays from 4 to 8 p.m.; and will be closed during the month of August.

Joseph S. Scheinberg Elected President Of Brooklyn Zionist Region

Joseph S. Scheinberg, member of our Board of Governors and the Education Committee of our Center, has been elected President of the Brooklyn Zionist Region at its annual Convention on June 14th.

Mr. Scheinberg has just completed his third year as President of the Eastern Parkway Zionist District #14. It was under his leadership that the District at our Center became the largest and most important in the entire country.

The Brooklyn Zionist Region, of which Rabbi Israel H. Levinthal was a former President, is the largest Region in the Zionist Organization.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Max Ballas of 1023 President Street on the marriage of their son, Leonard P., to Miss Janice Lee Bamberger of Columbus, Ohio on June 28th.

Mr. Maurice Bernhardt, our First Vice President, and Mrs. Bernhardt of 139-04 Rockaway Beach Boulevard, Belle Harbor, L. I., on the marriage of their daughter Joyce J., to Mr. Alan Roger Siegel of Kings Point, L. I., at the Center on June 22nd.

Miss Harriet Bell of 2110 Newkirk Avenue and Mr. Elmer Riffman of 779 Liberty Avenue of our Young Folks League, on their marriage at the Center on June 28th.

Miss Mimi Teitelbaum of 100-11 — 67th Road, Forest Hills, L. I., on her marriage to Mr. Albert W. Surrey, at the Center on June 24th.

Tisha B'Ab Services

The services on Tisha B'Ab will be held on Monday evening, July 20th, at 8:30 o'clock and on Tuesday morning, July 21st, at 7 o'clock.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 8:20 p.m., followed by Maariv.

Sabbath Services

Friday evening services at 6:00 p.m.

Kindling of Candles at 8:11 p.m.

Sabbath services: Parsha "Pinhas" Numbers 25:10-30:1 — Jeremiah 1.1-2.3, will commence at 8:30 a.m.

Mincha services at 6:00 p.m.

Late Mincha services at 8:20 p.m.

Impressive Exercises for Hebrew School

IMPRESSIVE graduation exercises were held by the Hebrew and Sunday Schools on Sunday, June 14. Fifty-nine students were awarded diplomas by our high school and elementary school departments. In the Hebrew School 23 students received diplomas after completing a 6-year course. Thirteen 8th grade students were awarded diplomas in our 2-day-a-week (Sunday School) department. Sixteen boys who had continued their Hebrew education for at least 2 years beyond Bar Mitzvah were given Post Bar Mitzvah certificates. Five students completed the 2-year post graduate Hebrew course and two students were awarded certificates for completion of the Senior Group course of study.

Rabbi Israel H. Levinthal congratulated the graduates and invoked the traditional priestly blessing. He expressed the hope that all of our graduates would continue their Hebrew studies in a more advanced class. Mr. Frank Schaeffer, second vice-president of the Brooklyn Jewish Center, extended greetings in the name of the Board of Trustees. Mr. Julius Kushner, chairman of the Hebrew Education Committee, delivered a Hebrew address to the parents and graduates stressing the fact that the Hebrew language is a bridge between Israel and America and between our historic past and our future. Mrs. Beatrice Schaeffer, president of the Sisterhood, awarded the Sisterhood gift to the graduates; each boy received a copy of Hertz' "Book of Jewish Thoughts," and each girl received a copy of the Bible. Mrs. Sarah Epstein, president of the P.T.A., distributed the Hebrew and Sunday School awards. Dr. Benjamin Kreitman awarded certificates to the graduates of our high school division. Hebrew School diplomas were distributed by Mr. Leo Shpall, and Sunday School diplomas by Mrs. Ganya Spinrad. Cantor William Sauler sang two Hebrew solos.

The graduation included a performance of a cantata called "Tzedakah" by the graduates and members of the choral group under the direction of Mr. Naftali Frankel. This cantata told in narrative and in song of the Jewish ideals of charity, righteousness and justice. It spoke of the development in America and in

Israel of Jewish communities seeking to achieve these ideals. The audience responded with an ovation. Rabbi Lewittes announced with regret that Mr. Frankel, who had directed the cantata so brilliantly, would leave us at the end of the season in order to take up his duties with the Bureau of Jewish Education in Los Angeles, California. He expressed the appreciation of our school to Mr. Frankel for the fine musical program he had developed during the past two years.

Rabbi Lewittes announced that we were the recipients of two generous scholarships. Mr. Joseph Krasner and his family have donated \$100 scholarships for the next 10 years to enable needy students to continue their Jewish education. Mr. and Mrs. David Spiegel, in memory of the late Mr. Max Spiegel, have contributed a full scholarship for the coming year.

The following awards were announced: The Zvi and Paya Kushner Memorial award, presented by Mr. and Mrs. Julius Kushner, was awarded to Paul Kushner; the Leonard F. Horowitz award, presented by the Horowitz family, was awarded to Isaac Dressner; the Young Folks League Post Graduate Awards were given to Barbara Kaplan; Rachael Hecht and Sol Tanenzapf; the Lucy Greenberg Memorial medal, presented by Mr. and Mrs. Benjamin Z. Levitt, was awarded to Rena Rosenbaum; the Rachmil award, presented by Mr. and Mrs. Hyman Rachmil, was presented to Agusta Scheiner; the Parent-Teachers Association gifts were awarded Phyllis Burstein and George Friedman; the Junior Congregation award was presented to Abigail Rabinowitz; the Faculty Award was presented to Deana Silberstein, with honorable mention to Susan Altman, Martin Nachimson, Jeanette Tanne and Sandra Wolf; the Sunday School awards were presented to Eita Freilich, Susan Ruth Balsam, with honorable mention to Ellen Nancy Rein, Linda Harriet Leichman and Madeline Ruth Yeaker. The winners of the Sisterhood Essay Contest were Janet Epstein and Robert Moss.

The graduates are: Hebrew School: Susan Altman, Barry Beckerman, Phyllis

Burstein, Robert Dorr, Janet Epstein, Richard Feinman, George Friedman, Alan Goldenberg, David V. Goldstein, Arthur Kaplan, Robert Katz, David Levy, Robert Moss, Martin Nachimson, Allen Pinsky, Abigail Rabinowitz, David Resnick, Agusta Scheiner, Deana Silberstein, David Sklar, Sidney Tanenzapf, Jeannette Tanne and Sandra P. Wolf. Sunday School: Susan Ruth Balsam, Susan L. Douglas, Eita Freilich, Blanche H. Hemley, Marsha Katz, Roslyn Kornstein, Linda Harriet Leichman, Ellen Nancy Rein, Francine Gail Sakin, Ruth Ellen Schiff, Stephanie B. Yager, Madeline Ruth Yeaker and Joan Zimmerman. Post Graduate: Charlotte Bank, Barbara Kaplan, Robert Rood, Sandra Rubenstein and Myrna Ziegler. Post Bar Mitzvah: Solomon Agin, Abraham Eisenberg, Bernard Goldstein, Steven Hurwitz, Paul Kushner, Henry Michelman, Manes Midlarsky, Marshal Richter, Robert Rood, Avram Rothstein, Seymour Siegel, David Spevack, Mitchell Streger, Sol Tanenzapf, Frederic Weinstein and Joseph Zelvin. The Senior Group: Jeannette Flamm and Rachel Hecht.

UNITED NEGRO COLLEGE FUND

An appeal has come to all the citizens of Brooklyn in behalf of the United Negro College Fund—which we heartily endorse. This fund helps to support the many Negro colleges throughout the country. We hope that our Center family will send in whatever contributions they can make. The fund is headed by leading citizens of all faiths in our borough. Checks should be made payable to the United Negro College Fund, Inc., and can be sent to or left at the Center office.

Perpetuate the Memory

of your

DEPARTED LOVED ONES

by ordering a

MEMORIAL TABLET

in the Center Synagogue

Tablets will be erected in time for the "Yizkur" services during the High Holy Days, if orders are received now.

Academy Commencement a Distinguished Event

OUR beloved Rabbi Israel H. Levinthal, advisor to the Center Academy, and representatives of the Academy, spoke at the Commencement Exercises on Wednesday morning, June 10th. More than three hundred guests filled the auditorium and the faculties of both the Hebrew and Secular departments of the Academy, the students, parents, relatives and friends all joined in this joyous event.

The Graduates were presented to Dr. Levinthal by Mr. Albert H. Braun, president of the Board of Trustees, which is the governing body of the Academy. The Rabbi then awarded the diplomas to the Graduates. Addresses were delivered by Rabbi Levinthal, Mr. Jesse J. Fine, Chairman of the Education Committee, Mr. Albert H. Braun, President of the Board of Trustees and Mrs. Anna S. Lesser, Director of the Academy.

Mr. Fine impressed the graduates with the importance of the well-coordinated program, both in Hebrew and English, and with the educational training which they have received at the Academy.

Mr. Braun pointed out that the Graduates surpassed all expectations intellectually and socially. He stressed the fact that the type of education the Academy provides is modern, progressive and liberal, and that it relates the child to his American environment and implants in him an understanding of Jewish life and customs.

Rabbi Levinthal, in his inimitable way, spoke of the work of the Center Academy. He said the twelve members in the graduating class reminded him of the ancient twelve tribes in Israel, and spoke of the Tribe of Judah which led all the tribes in their march towards the Promised Land. Judah, he observed, was chosen because that tribe symbolized idealism and the courage to strive for their ideals, and that that is what the world needs today.

The Graduates presented two plays—one in Hebrew and one in English, in accordance with the established tradition of the school. The Hebrew play traced the history and development of the present State of Israel. The English presentation consisted of a trio of sketches, two of which were an outgrowth of the Eighth Grade Social Studies Unit. The

first depicted a rehearsal for a United Nations' Day Show. The second highlighted Woodrow Wilson's futile struggle to make the United States a participant in the League of Nations and also depicted an appreciation of President Roosevelt's efforts for peace and unity. The finale was a musical farewell of the graduates to their classmates and to the remaining student body of the Center Academy. The performances were enthusiastically received by the large audience.

DR. ELIAS RABINOWITZ HONORED

ON THURSDAY evening, June 4th, the Library Committee, under the chairmanship of Dr. Reuben Finkelstein, tendered a testimonial reception in honor of the 70th birthday of Dr. Elias Rabinowitz, Librarian of the Center. Greetings were extended by Dr. Moses Spatt, President of the Center, Rabbi Jacob S. Doner, Rabbi Manuel Saltzman, former Associate Rabbi of the Center and a close friend of Dr. and Mrs. Rabinowitz, Rabbi Mordecai H. Lewittes, Dr. Benjamin Kreitman, Dr. Israel H. Levinthal, who recalled the contribution of Dr. Rabinowitz to the development of the Center Library and his raising it to the distinction of being the largest Synagogue library in America, Mr. Julius Kushner, on behalf of the Hebrew Education Committee, and Mr. Leo Shpall on behalf of the Center Academy. Communications were read from Prof. Louis Finkelstein, Chancellor of the Jewish Theological Seminary, and Prof. Alexander Marx, Director of the Seminary Library, who lauded Dr. Rabinowitz's contributions to Jewish scholarship, particularly his critical edition of the *Midrash Hagadol* in Leviticus, published by the Jewish Theological Seminary. A congratulatory telegram from the Rabbinical Assembly, the Alumni Association of the Jewish Theological Seminary, of which Dr. Rabinowitz is one of its distinguished graduates, was also received.

Presentation on behalf of the Hebrew School P.T.A., the Sisterhood, the faculty of the Hebrew School and the general membership were made by Mrs. M. Robert Epstein, Mrs. Frank Schaeffer, Mr.

The plays were written, staged, designed and directed by the Graduates under the direction and supervision of Mr. Leo Shpall, Head of the Hebrew Department; Mr. Albert Slote, teacher of Grade VIII; Mr. David Weintraub, Music teacher; Mr. Louis Harris, Art teacher; and Mrs. Mildred Bressler, teacher of Grade IV, who was instructor in dancing.

To the graduates we say with the Prophets, "Happy shalt thou be and it shall be well with thee." To them and their parents go our congratulations and our best wishes.

Samuel Edelheit, and Mr. Jack Sterman. Cantor William Sauler sang. The evening was concluded in a festive birthday atmosphere with a collation served by the ladies of the Sisterhood.

Tribute From the Jewish Theological Seminary

The Faculty of the Jewish Theological Seminary is very grateful that Dr. Rabinowitz, one of its alumni, has done so much to make available to this generation the learning of our tradition. Wherever there are Jewish scholars, his edition of the *Midrash Hagadol* on Leviticus is studied and used with great respect and thankfulness. Through his labor this portion of the greatest of all the Rabbinic works produced by our Yeminite brethren has become available to men of learning everywhere, and since this work includes citations from many books that have been lost, it is of inestimable value. Even those who work in a very good library that possesses manuscripts of the *Midrash Hagadol* find Dr. Rabinowitz's edition extremely helpful. And most scholars have no access to such manuscripts. He is, a scholar who has benefited the world of Jewish scholarship.

All of us who are alumni of the Seminary cherish Dr. Rabinowitz's friendship and helpfulness. He has brought to his labors a dedication and selflessness which are intensely moving. On the occasion of this milestone in his life all of us join in praying for his continued health and welfare.

LOUIS FINKELSTEIN,
Chancellor, Jewish Theological Seminary.

JUNIOR LEAGUE ADVANCES

WITH June drawing to a close, we glance at the past year in retrospect and find the experience a pleasing one. We feel that the aim of the Junior League to provide a well-rounded program of social and cultural interests, both Jewish and American, has been realized.

In summary, the highlights of the year were social, religious and cultural. Socially, our monthly open meetings provided our members an opportunity to cement new friendships and to bring old friends down to meet the group. Some of our most successful socials were centered around the Thanksgiving, Succoth and Passover holidays. We attempted to make the Jewish Holidays a means of broadening the religious concepts of our members, and helping them to develop positive attitudes toward Judaism. Each holiday was celebrated appropriately with a timely discussion of its significance. Rabbi Kreitman, several guest speakers, as well as members of our own group participated in these programs.

Some excellent programs concerning the American Scene were also presented. We presented panel discussions on the national elections; other programs dealt with "Freedom of Inquiry" for college students, "Choosing a Career" for these times, "Brotherhood Week," etc. Many topics of American and Jewish cultural interest enriched our programs. Jewish Book Month was celebrated in proper fashion, as was Jewish Music Month. Films about Israel were shown; other films depicting the life of the Jews in North Africa, as well as many other lands, were also shown.

We know that there are still some Center youths of college age who have not found out for themselves what an enjoyable experience Junior League can be. The remedy is a simple one. Let them come down to any of our Thursday Night meetings and see for themselves. They will find "it is goodly for brethren to dwell together in unity."

We are proud to announce that the Junior League of the Brooklyn Jewish Center was awarded "third prize" for the best individual programs presented during the 1952-53 season at the National Convention of the Young People's League

held over the Decoration Day week-end in Chicago.

JOSEPH H. AARON, *Adviser.*

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books from the following:

Dr. and Mrs. David Kershner in honor of their son's Bar Mitzvah.

Mr. and Mrs. I. Nachimson in celebration of the Bar Mitzvah of their son.

Mr. and Mrs. Abraham Schwam on the occasion of their son's Bar Mitzvah.

To Members Planning Bar Mitzvahs

Members who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first recites the maftir. In the event more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and may read a passage from the Torah.

Applications

The following have applied for membership in the Brooklyn Jewish Center:

BUCHBINDER, SIDNEY

Res. 35 Crown St.

Bus. U. S. Gov't

Single

Proposed by Joseph H. Aaron,

Dr. Samuel T. Markoff

FRIED, AARON

Res. 853 Prospect Pl.

Bus. Dresses

Married

Proposed by Ruth Weissberger,

Jack Arkin

LIEBERMAN, MARVIN

Res. 550 Georgia Ave.

Bus. C.P.A., 7 E. 44th St.

Single

Proposed by Milton Reiner

STERN, MISS ROBERTA P.

Res. 186 E. 59th St.

Proposed by Sonia Sklar

WANTMAN, JACK

Res. 266 E. 58th St.

Bus. Fuel Oil

Married

Proposed by Harry Triefler,

Murray Bloom

MR. and MRS. CLUB

THE last meeting of the season for the Mr. and Mrs. Club proved to be one of the most successful of the season. The speaker for the evening was Mrs. Charlotte Levin Piuck, a psychiatrist, who had experience with private practice and who has worked with patients at the Kings County Hospital Clinic. She enumerated several fascinating case histories of disturbed children who, in each case, were the product of a broken home and disturbed parents. Dr. Piuck pointed out the fact that problem children are inevitably the result of problem parents. This meeting was exceedingly well attended and provided a glowing climax for a successful year.

Election of officers for the coming year were also held. The new officers are as follows: Arthur Safier, President — Herbert Kamlet, Vice President — Shirley Krauss, Secretary — Priscilla Sherer, Corresponding Secretary — Leonard Levine, Treasurer. The two former presidents of the group, Herbert Carr and Alvin Jeffer, were elected as Honorary Presidents.

The newly elected officers and the Executive Board of the Mr. and Mrs. Club extend their most cordial and sincerest wishes for a very healthy and happy summer.

Late Applications

FENICHEL, MISS FRANCES

Res. 147 So. Oxford St.

GOODMAN, NATHAN

Res. 451 Kingston Ave.

Bus. Men's Clothes, 84—5th Ave.

Married

Proposed by Emanuel M. Harrison,

Leo Kaufmann

MENDELSON, MRS. ADA

Res. 39 Lenox Road

Proposed by Mrs. Chas. H. Bellin

WOOLWICH, HERMAN E.

Res. 81 Ocean Parkway

Bus. Woolens, 30 Rockefeller Plaza

Married

Proposed by Leo Kaufmann,

Phillip Brenner

FRANK SCHAEFFER,
Chairman, Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

My heartfelt thanks are extended to all our officers and members who have contributed so much to the success of our Sisterhood this year. We may well be proud of our achievements. May we continue to work together in a spirit of harmony and cooperation and rededicate ourselves to our noble task.

As we adjourn for the summer months, I wish you all good health and a period of well-merited relaxation. I know we shall return in the fall with our accustomed fervor and enthusiasm for the season of activities ahead.

In the Pirke Avot it is written, "Who is rich? He who rejoices in his portion." We have all become spiritually enriched by our endeavors for Sisterhood. We can truly rejoice in our portion.

BEATRICE SCHAEFFER, President.

Tribute to Mothers

With matriarchal stature and graciousness, our senior Honorary President, Mrs. Joseph Horowitz, delivered the invocation which introduced our Mother's Day program. Sisterhood paid homage to mothers everywhere with floral, lyric and dramatic embellishment. The formality of annual elections and pertinent Sisterhood announcements preceded the celebration of the day, whose decorative theme of soft pink loveliness and candlelight emphasized the love and reverence in which mothers are held.

In a ceremony honoring our own women of achievement, our President, Bea Schaeffer, pinned a floral manifestation of our admiration on each of the 13 Sisterhood members who are Presidents of Communal Organizations, delivering a beautiful *Mishva Berach*, almost an *Aliyah*, as each one was called. Our Associate Rabbi, Dr. Kreitman, called our "Man of Distinction" by our President, then delivered a eulogy, showering praise upon mothers in general and Sisterhood women in particular. He said, "The centrality of the Ten Commandments makes honoring mother the most important one. . . .

God couldn't be everywhere (to quote a parable), so he created mothers who would." Sarah Epstein presented a surprise gift of a Women's League President's pin to our President, stating that she had earned the right to wear this exquisite symbol for her indefatigable services in the interest of women's contribution to Conservative Jewry.

A dramatic tribute entitled "The Legacy" presented by our Sisterhood Players emphasized the rich Jewish heritage which our matriarchs have sought to perpetuate throughout the ages. A fine musical accompaniment by our Music Director, Sholom Secunda, highlighted the theme whose characters, "Miriam" (Mollie Markowe), "Orah" (Irene Schiff), "Torah" (Mary Beame), "Hannah" (Bea Sterman), "Everywoman" (Mary Kahn), and "Ruth" (Eve Garelik), spelled out the word "MOTHER," in a moving Women's League script adapted by Bea Schaeffer to suit our purpose. A "Juniors' Salute To Mothers," performed by Center children Nathan Kantor, Beryl Klinghoffer, Bianca Sauler, and the Leichman sisters, in a medley of song and dance variations, added lyric delight to the enjoyment of our program. The event closed with a lively social hour and appropriate refreshments served under the supervision of our charming and capable hostess, Jennie Levine and her efficient committee.

Cheer Fund Contributions

In honor of Mother's Day tributes to her—Mrs. Ruth Greenberg; In honor of son Arthur's Bar Mitzvah—Mrs. Israel Kaplan; In honor of their mother on Mother's Day—The Rachmil family; In honor of the birth of a grandchild—Mrs. Ethel Pashenz; In honor of her son's marriage—Mrs. Hattie Roth; In honor of the birth of a granddaughter—Mrs. Iona Taft; In honor of her twin sons' admission to L. I. Univ.—Mrs. Sadie Kurtzman; In honor of the Kushner Medal For Excellence awarded to her son Paul—Mrs. Sarah Kushner; In honor of Mrs. F. Schaeffer's re-election as President—Mesdames Alex Bernstein, Shirley Gluckstein; In honor of her son's graduation from Wesleyan Univ.—Mrs. F. Buchman; In

honor of receiving the Benjamin Hirsch Award—Mrs. Rose Bromberg; For her husband's recovery from illness—Mrs. Rose Katz; In memory of her mother-in-law—Mrs. Rose Davis; In memory of his wife—David Mickelbank.

Seminary—Jewish Museum Tour

On Wednesday, May 27th, about 30 members, under the direction of chairman, Sarah Klinghoffer, enjoyed a stimulating day at the Jewish Theological Seminary, where Anna Kleban, librarian, gave us a most informative description of the literary treasures housed in the Seminary library. A tour of the Seminary campus, classrooms and auditorium, with running comments by our guide, Mr. Cantley, on the growth, purposes and many departments of the institution, and lunch in the Student's cafeteria preceded our afternoon exploration of the Jewish Museum, where, among other valuable Jewish exhibits is an entire reproduction in miniature of modern Israel.

Junior Congregation Oneg Shabbat

The first joint Sabbath Service, Luncheon and all-day Conference of our Junior Congregation and Petach Tikvah, held on May 23rd at the Center, culminated in a *Havdallah* Service and Dance in the evening, making the day a spiritual, cultural and social success. Mesdames Epstein, Kushner and Schaeffer, on behalf of Sisterhood, arranged a beautiful luncheon, attended by our Rabbis and more than 200 youngsters whose Jewish thinking was keenly stimulated by the seminars and discussions held in several rooms. Mr. Julius Kushner, Chairman of the Hebrew Education Committee, deserves special commendation for his capable supervision and direction of this new venture.

Closing Meeting & Installation Exercises

Another banner year of Sisterhood achievement drew to a close on the evening of Wednesday, June 3rd, when our President, Bea Schaeffer, reviewed in glowing terms a magnificent record of service, action, spiritual and cultural efforts. Her report appears elsewhere in this issue. With a prayer for continued strength and success in our endeavors invoked by Rabbi Lewittes, and a brief but inspiring greeting from Rabbi Levinthal, the program was off to a good beginning, followed by the installation of

OFFICERS AND DIRECTORS OF SISTERHOOD

Officers

Mrs. FRANK SCHAEFFER	<i>President</i>
Mrs. M. ROBERT EPSTEIN	<i>Vice-President</i>
Mrs. JULIUS KUSHNER	<i>Vice-President</i>
Mrs. CARL A. KAHN	<i>Vice-President</i>
Mrs. JOSEPH LEVY, JR.	<i>Treasurer</i>
Mrs. IRA GLUCKSTEIN	<i>Recording Secretary</i>
Mrs. JAMES JACKMAN	<i>Recording Secretary</i>
Mrs. BENJAMIN MARKOWE	<i>Corresponding Secretary</i>
Mrs. EMANUEL DAVIS	<i>Social Secretary</i>

Board of Directors

Mrs. George Altman	Mrs. Irving J. Gottlieb	Mrs. Rose Meislin
Mrs. Louis Bady	Mrs. Arthur Granovsky	Mrs. Abram Meltzer
Mrs. Abraham D. Beame	Mrs. Morris W. Greenberg	Mrs. Lawrence Meyer
Mrs. Harold Berlowitz	Mrs. Louis J. Gribetz	Mrs. Morris Miller
Mrs. Harry Berman	Mrs. Jacob L. Holtzmann	Mrs. Claire Mitrani
Mrs. Maurice Bernhardt	Mrs. Joseph Horowitz	Mrs. Kalman I. Ostow
Mrs. John Bershad	Mrs. Saul Kabram	Mrs. Max M. Rosenberg
Mrs. Harry Blickstein	Mrs. Israel Kaplan	Mrs. William Rothstein
Mrs. Henry Brautman	Mrs. Joseph Kasnetz	Mrs. William Sauler
Mrs. Philip Brenner	Mrs. Samuel Katz	Mrs. Milton Schiff
Mrs. Michael Bromberg	Mrs. Leo Kaufmann	Mrs. Samuel Seckler
Mrs. Fanny Buchman	Mrs. Mordecai Kimmel	Mrs. Leonard Sonnenberg
Mrs. Irving Chinitz	Mrs. Henry King	Mrs. Moses Spatt
Mrs. George Dubrow	Mrs. Morton Klinghoffer	Mrs. Samuel Stark
Mrs. Nathan Dvorkin	Mrs. Israel Kramer	Mrs. Jack Sterman
Mrs. Isidore Fine	Mrs. Harry A. Kurtzman	Mrs. Max Taft
Mrs. David Fishman	Mrs. Barne Levine	Mrs. Bernard Weissberg
Mrs. Julius Flamm	Mrs. Morris B. Levine	Mrs. Isaac Wiener
Mrs. Samuel Fleischman	Mrs. Benjamin Z. Levitt	Mrs. Benjamin Wisner
Mrs. Ida Fried	Mrs. Max Lovett	Mrs. Albert Witty
Mrs. Nathan Garelik	Mrs. Isador Lowenfeld	Mrs. Fred Zimmerman
Mrs. Irene P. Ginsberg	Mrs. Benjamin Machlin	Mrs. Abraham H. Zirn
Mrs. Tobias Glovinsky	Mrs. Bernard Mattikow	

Honorary Presidents

Mrs. Maurice Bernhardt	Mrs. Morton Klinghoffer	Mrs. Isador Lowenfeld
Mrs. Philip Brenner	Mrs. Max N. Koven	Mrs. Albert A. Weinstein
Mrs. Joseph Horowitz		Mrs. Albert Witty

Honorary Directors

Mrs. Alex Bernstein	Mrs. L. J. Levinson	Mrs. Louis J. Roth
Mrs. Samuel Greenblatt	Mrs. Israel H. Levinthal	Mrs. Samuel Rottenberg
Mrs. David Halpern	Mrs. Hyman Rachmil	Mrs. Harris Salit

the newly-elected officers. Rabbi Kreitman, the installing officer, praised the women who were re-elected because of their fine service and reviewed for the new members of the Executive Board their obligations and duties. In vesting them with the power and the desire to

serve, Rabbi Kreitman welcomed the new members of the Board and prophesied that, with the combined efforts of this "Sanhedrin," as it were, Sisterhood could look forward to a year of accomplishment. A pleasant musical divertissement was provided by the Gotham Trio prior

to the showing of a color film of our May "Jewish Home Beautiful" pageant. Mrs. Sarah Epstein, Chairman of the evening, thanked all who participated and invited the membership to enjoy the refreshment and social hour.

Joseph Goldberg Memorial Forest

Sisterhood is planting a garden in the Joseph Goldberg Memorial Forest, and it is hoped that our members will purchase trees in his memory in great abundance. The following women have already planted trees: Mesdames Fannie Buchman, Alex Bernstein, Irene Pollock Ginsburg, Sarah Klinghoffer, Jennie Levine, Rose Meislin and Anne Weissberg. Call Sarah Klinghoffer, chairman, SL 6-8252, or co-chairman Lil Lowenfeld, SL 6-9865, or stop at the Center desk. *Buy Trees Now.*

Executive Board Luncheon

A festive luncheon on Monday, June 8th, combined with a busy Board meeting, was enjoyed by about 60 of our Board members. Guests present were Dr. Kreitman, "honorary member" of Sisterhood, Harold Hammer, Administrative Director, and his wife, Cantor William Sauler, whose lively renditions of popular Israeli tunes evoked enthusiastic responses from the members and Dr. Elias Rabinowitz, who recently celebrated his 70th birthday with his wife. A business meeting followed.

Women in the News

Congratulations to Mildred Levine upon her re-election as President of Brooklyn Region to Hadassah; Mabel Berman upon her re-election as President of Parkway chapter of Hadassah; Rosalind Bady upon her re-election as President of Aviva chapter of Hadassah; Ernestine Goldstein upon her re-election as President of Sharonite chapter of Hadassah; Sarah Epstein upon her re-election as President of the Hebrew School PTA; Sarah Kushner upon her re-election as President of United PTA, Hebrew School of New York City; and Peggy Sonnenberg upon her re-election as President of the Center Academy PTA.

Calendar of Events

Monday, September 14—Executive Board meeting, 1:00 p.m.

Monday, September 28—Opening General meeting, 8:30 p.m. Watch for program details.

*A Happy Vacation To All Members
From Their Editor.*

REPORT ON SISTERHOOD FOR 1953

By BEATRICE SCHAEFFER, President

The following is the 1953 report on the Sisterhood activities, delivered by Mrs. Beatrice Schaeffer to the membership of the Sisterhood.

IT IS good procedure to take inventory—to evaluate the past and the present, to look forward to the future. This report, therefore, will be in the nature of quick flash-backs on the year's work.

First, if I were gifted with a singing voice I would sing a hymn of praise and thanksgiving for my gratitude to all the wonderful women who have rendered service far and beyond the call of duty during the year.

Our two major functions were exceptionally well-attended. Our Mother-Daughter Luncheon and Fashion Show held in October marked the 16th anniversary of this traditional event, reuniting mothers and daughters in a joyous *simcha*, and the fashions displayed by Martins were as attractive as ever. Mrs. Sarah Kushner, one of our Vice Presidents, was our charming chairlady. It was our Sweet Sixteen Party and the auditorium was a veritable bower of pink for this special occasion. The event was a huge social and financial success, due entirely to Mrs. Kushner and her equally efficient co-chairmen, Mrs. Mary Beame and Mrs. Jean Kramer.

Our Torah Fund Luncheon, held in March, was again outstandingly successful, and we are grateful to the chairman of this event, Mrs. Dubbie Jackman. Dubbie worked long and arduously, together with her two co-chairmen, Jeanette Kasnetz and Sadie Kaufmann; to make this function one that will linger long in our memories. To Mrs. Mollie Markowe, who headed the Chai Club, go our special thanks for being instrumental in augmenting the number of members of this club, each of whom donated \$18 or over toward the Torah Fund. It is cause for rejoicing, too, that this year, for the first time, we reached our quota of \$1800 for this project.

Our programs have consistently been on a high cultural level, stressing the spiritual aspects of our heritage, and we can truly take pride in them. Sisterhood has

won renown and praise throughout the country for its splendid presentations, which other groups seek to emulate. Our three vice presidents, Sarah Epstein, Mary Kahn and Sarah Kushner, and one of our former presidents, Sarah Klinghoffer, served as chairmen of many of these programs, but this year we are happy to add to our Program Committee, Mrs. Shirley Gluckstein, Chairman of Social Actions, and Mrs. Edith Sauler, the charming wife of our Cantor. They are all gifted women, and I take pride and pleasure in my association with them.

Our Institute Day Program this year drew a larger attendance than ever before. It had for its theme the subject, "Judaism Speaks Through the Professions." We are particularly grateful to Rabbi Kreitman, who served as moderator of the symposium, and to Mary Kahn and Sarah Epstein, who were chairmen for this all-day session, as well as to all the participants in the program. I was presented with an orchid corsage that day, but it should really have been bestowed upon our Hostess Chairman, Jennie Levine, for it was she, together with her Hostess Committee, who served luncheon to over 400 women. Our sincere thanks are extended to her and to all the wonderful women on her committee.

At long last, at our March meeting, we had the opportunity to hear Mr. Harry Blickstein, Secretary of our Center, who delivered a profound and provocative paper on "Judaism's Contribution to Education." His address elicited keen interest and applause from all present, and I am glad to report that, by popular demand, it will soon appear in a forthcoming issue of the *Center Review*.

The Jewish Home Beautiful Pageant, with its festive, gleaming tables portraying all the major holidays of the year, was beautiful to behold, and our grateful thanks are extended to the many women who worked so long and lovingly to make it so. The performance was enhanced by the singing of Cantor Sauler, Miss Ruth Koslovsky and the Center Choral Ensemble, under the direction of Mr. Sholom Secunda, and by the Cen-

ter Youth Dance Group, directed by Mrs. Evelyn Zussman. Our four narrators, Mesdames Epstein, Klinghoffer, Kushner and Sauler, enriched the production further by their stirring descriptions of the various holidays. Our sincere thanks go to Mary Kahn, chairman of the evening, and to Sarah Klinghoffer, who edited the script taken from the book, "The Jewish Home Beautiful."

Our Mothers' Day Tea was in the nature of a tribute to all the mothers of our Sisterhood, but we honored ourselves by honoring particularly twelve of our members who are presidents of other organizations, and Mrs. Rose Horowitz, the Matriarch of our Sisterhood, and it was our privilege to pay homage to our own Women of Achievement.

We have presented several plays during this year, all beautifully enacted by that talented group of women, the Sisterhood Players. These plays were not chosen for their entertainment value alone, but because they presented a message synonymous with the particular holidays they represented.

In October, to commemorate a United Nations anniversary, we had a Social Actions presentation, with an original script in verse by Shirley Gluckstein, Social Actions Chairman.

Before Passover, we presented the play, "The Cup of Elijah," depicting the significance of Passover, and we realized the impact of the play really took root when we heard so many women say, "Now we'll have our Seders at home, instead of going away for Pesach." In May, at our Mothers' Day Tea, we had a charming playlet, "The Legacy," in tribute to mothers.

We are privileged each year, to occupy the pulpit of our Synagogue at a late Friday Night Service. The symposium this year dealt with the intriguing subject, "The Role of the Jewish Woman in Jewish History." This theme was developed by Mrs. Ann Boukstein, Mrs. Therese Farber and Mrs. Bess Gribetz, all of whom delivered brilliant and erudite papers. The responsive readings were inspiringly given by Mrs. Lilian Dvorkin, Mrs. Dubbie Jackman, Mrs.

Sadie Kaufmann and Mrs. Bea Sterman. It was a rare spiritual evening for the congregation and participants alike, and we were pleased that Rabbi Levinthal expressed enthusiasm and praise. We are particularly grateful to Rabbi Kreitman for his kind cooperation in the services.

The Membership Tea, given in February for newly affiliated members of Sisterhood, was arranged by Mary Kahn, our Membership Chairman, and Mabel Berman was our gracious hostess.

Rabbi Levinthal said quite recently that our synagogue is a power-house from which emanates the various campaigns for so many philanthropic causes, and I am proud that our Sisterhood has played an important role in all these campaigns. They have been spearheaded by devoted and loyal women, and it is my privilege to signal out for special honor and recognition:

Mrs. Dorothy Gottlieb, Chairman of Federation for Support of Jewish Philanthropies. Through her determined efforts, and with the cooperation of Mrs. Cele Benjamin, Chairman of Special Gifts, approximately \$6,000 was raised for Federation.

Mrs. Mollie Meyer, Chairman of Special Gifts for U.J.A., Mrs. Sadie Kurtzman, our overall chairman, Mrs. Claire Mitrani, her co-chairman, and Mrs. Lillian Lowenfeld, one of our former presidents, who is also co-chairman for the Brooklyn Division of U.J.A. Over \$15,000 has been collected to date through their efforts, and the work is still going on.

Mrs. Ann Weisberg, Chairman of the Israel Bond Drive, for her patience and persistence in increasing the sale of Bonds.

☆

There is a strong bond of friendship between our Sisterhood and the PTA. This year we have sponsored a Community breakfast for the pupils of the post-Bar Mitzvah and Post-Graduate classes and their parents; we have given a Hebrew School scholarship and awarded prizes to the two winners of the essay contest given in connection with our Torah Fund luncheon; we have continued the fine tradition of presenting Bibles to all the Bar Mitzvahs of our Cen-

ter, as well as appropriate books to the graduates of the Consecration classes and Hebrew School graduates.

There is also a firm bond between our Sisterhood and the Junior Congregation of our Center. We were one of a group of sponsors for a Luncheon and Oneg Shabbat held recently by the boys and girls of our Junior Congregation and of Petach Tikvah; earlier in the season we subsidized three members of the Junior Congregation to a Youth Activities Convention, and we sponsored the Baccalaureate Kiddush for all graduates of all the schools of our Center.

☆

Our Sisterhood has taken a leading role in all the activities of the Women's League of the United Synagogue, our parent organization. Many of our officers hold positions of importance in the National as well as the Metropolitan and Brooklyn Branches of Women's League. This year five of our members were delegates to the Biennial Convention of National Women's League in Philadelphia. Later in the season our Sisterhood participated in a course in Public Speaking and Leadership given under the auspices of the Brooklyn Division.

☆

Through our affiliation with the Federation of Jewish Women's Organizations, we have continued our activities in the Serve-A-Camp-Committee, headed by Shirley Gluckstein, which provides useful articles for the wounded soldiers at the Veterans Hospital at Ft. Hamilton Parkway and for our boys overseas.

☆

I know that you will share the pride I have felt when I tell you that, despite our limited funds, we have made generous donations to over 60 organizations, both here and in Israel, that appealed to us for aid.

☆

Our Sisterhood women are alert, well informed, intelligent women, keenly interested in world affairs. Through our Social Actions Chairman, Shirley Gluckstein, we have sent many resolutions and letters to our Congressmen, urging them to take prompt action on important legislation. Just recently, under the guidance of Mrs. Bess Gribetz, co-chairman

of Social Actions, we arranged for two trips to the United Nations and large groups of enthusiastic women toured the buildings and attended the sessions. Our thanks go to Mrs. Gluckstein & Mrs. Gribetz for all their fine endeavors.

☆

I shall conclude this report by offering heartfelt thanks and paeons of praise to the following women:

Mrs. Fanny Buchman, for her chairmanship of the Kiddush Committee.

Mrs. Rose Bromberg, Chairman of the Publications Committee and to Mrs. Irene Schiff, who substituted briefly for her.

Mrs. Amelia Rachmil, Chairman of the Condolence and Visitation Committee.

Mrs. Sarah Klinghoffer, for the excellent "Sisterhood Page" in our Center Review.

Mrs. Jennie Levine, our Hostess Chairman, Sarah Greenberg, Hershey Kaplan, Sadie Kaufmann, Sadie Kurtzman, and all the women who cooperated so faithfully in hosting our meetings.

Hannah Stark, chairman of our Jewish Blind Day Committee.

Mrs. Sadie Kaufmann and Mrs. Dorothy Miller, our emissaries of goodwill.

Mrs. Claire Mitrani, our Chairman of Nominations, and to her committee.

Mrs. Gertrude Ostow, Chairman for the Night of Stars, to Mrs. Sarah Epstein, Chairman of our Theatre Party, and to Mrs. Dorothy Wisner, Chairman for Music Under the Stars.

Mrs. Mollie Meyer, our Chairman for the Red Cross.

Mrs. Rose Davis, Chairman of our Cheer Fund.

Judge E. Greenberg, former President of our Center, and our new president, Dr. Moses Spatt, as well as to the entire Board of Trustees.

In citing for special commendation all those who have been so helpful to us, I must again pay tribute to the memory of the late Joseph Goldberg, who was Administrative Director of our Center. He was more than an adviser and counselor to us; he was our personal friend — aiding us in all our projects, guiding us in all our activities and encouraging us on to even greater attainments. We loved him dearly. May his memory ever be for a blessing.

A YOUNG MAN COMES OF AGE

(Continued from page 10)

When are we going to get everything done now? Who is going to answer the telephone, rearrange the table settings, keep the cook from packing up, borrow coats for last minute guests who must sleep over . . .

We submit in a daze to the doctor's cheerful admonition: "If you don't stay in bed for a few days you'll come down with pneumonia and who will take care of you then?"

Penicillin, terramycin, and the dog for company. He sleeps in the corner, near the door, with a watchful eye on us, suspecting something has gone miserably wrong for us to be in bed while everyone else is so busy. We sleep endlessly.

And then, miraculously, we wake up singing the next morning. All through that day and the next and the next, which is Thursday, we stay normal—at least the thermometer says so. The doctor permits us to get out of bed on Thursday—if we take things easy. We come to the family breakfast gay and lighthearted. The family breakfast table is a bridge table in the foyer. The cook is in the kitchen. She greets us gloomily.

"For shame—you go to bed to rest, Missus," she says.

Our Beloved Husband cautions us. "Keep out of her way, and for goodness sake, take it easy." We promise, faithfully.

The older son takes our hand. "Ma, don't go out into the street. If you need anything I'll shop for you when I come home from school. Promise you won't go out?"

To him we make no promise. We are going out. We are going out to hear the younger son rehearse the reading of his sedra in the Beth Hamedresh sometime in the late afternoon.

The younger son comes in from school and has no time for cookies and milk. Before he leaves he calls to us from downstairs, holding the door wide open and letting in the cold, damp, December chill. "I'm going to the *schule*. Don't you dare come!"

We do dare come. Unknown to him we sit in the darkness of the very last bench and feel the years of our girlhood fade away. And then, unknown to him, we hurry home, to change into a house-

coat as we were before, so that he will not suspect.

After supper we rest on our bed to show the family we are careful to be good. But it is as if we were torn into many parts, and each part of us is with another one of them. We are in the library with the older son, typing out his term paper, and we are with the Wise One, Our Beloved Husband, who is smoking in the den, adding up the expenses he had not counted on, and we are with the younger son, striking notes idly at the piano.

We go into the living room. The younger son looks up the moment we come in at the door. We are aware that there is a change in him. We stand and stare. He comes and puts his arm

around us. We can find no words to say. We say nothing.

He wants something. He raises his head and says, "That Beth Hamedresh, Mom. Some place!" And then, "I never knew it was so easy to read from the real Torah." His look is no longer questioning the way it used to be. He is deeply excited, but yet calm, confident. This is the change in him.

As naturally as he boasts about winning a basketball game, he says, "I'm real good at it, Mom."

We wince as he puts his hand on our shoulder and makes us bend over, but only a little. He is almost as tall as we are. He kisses us lightly, on the cheek. We have a wild desire to hug him. We remember we are only his mother and remain sweet and calm. We understand this is his profound way of saying thanks. The younger son is grown up. And so are we. We haven't any babies anymore.

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A NEW ISRAEL

(Continued from page 12)

est interest were the children. Invariably, they were robust, happy, clean and well-cared for. When we visited Arab-occupied towns like Nazareth and Acre, the contrasts were apparent.

Since everything closes tight from Friday noon till Saturday night, we decided to spend that period visiting friends and relatives. We went to Bat Yam, to Cholon, to Rehovoth, and Givutayim. Don't let anyone get you to promise to visit relatives who live "near Tel Aviv." All these places are inaccessible to each other and are reached only by going back to Tel Aviv each time.

Monday morning we left by *sberute* for Jerusalem. The road wound through desert reclaimed laboriously through the planting of trees. Here is where Rose said, "If I could only show my Hadassah members what the dollar and a half for trees does!" (She's the JNF chairman for her Hadassah.)

The Jordan mountains were in the distance and soon the road began to climb steeply. But it was fairly wide and well-paved, and although there were trucks and buses, I never felt as uneasy as when we were climbing the zigzag routes leading to the tops of the Galil hills. From the bus station we took a bus to the King David Hotel, which seemed to be about the finest in the East, comparing favorably with the Imperial in New Delhi or

the Manila Hotel. It was odd to hear the telephone operator say, "Hello, Melech Duvid." On a street near the hotel I deciphered a Hebrew sign over a store reading "Thomas Cook *i vuno*" and a little tank cart in Haifa, drawn by a donkey bore a big red sign in Hebrew, "Mobile Kerosene—Flying Horsepower."

In Beersheba we saw the wonders of desert reclamation. The desert had been pushed back and there were grassy lawns, trees to hold the soil together, and water mains for irrigation. The aggressive young red-haired secretary told us how

he and his wife had been among the earliest fighters who drove out the Egyptians and then settled. They were not giving up what they fought for and were not afraid of desert, nature, or the Egyptian armies. We could now see how handfuls of indomitable fighters were able to lick entire Arab armies. Their bravery and superhuman efforts were incredible. How can anyone hear and see without experiencing a glow of pride that these are our people.



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September, 1953*

COMPULSORY SERVICE FOR WOMEN IN ISRAEL

An Analysis of a Controversial Law by an Israel Authority

By ARYEH NEWMAN

WHAT JUDAISM CONTRIBUTED TO EDUCATION

A Striking Account of How Our Ancient Hebrew Scholars
Anticipated Modern Pedagogy

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THE AKEDATH YITZCHAK IN JEWISH ART

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

AUGUST - SEPTEMBER 1953 — ELUL - TISHREI 5714

No. 2

Reflections on Rosh Hashonah

WE BECOME acutely aware of the swift passage of time when the day marking another birthday arrives or when the day comes on which the calendar is changed to another year. Rosh Hashonah, in great part, is devoted to the celebration of Time, since it is both *Yom harath olam*—the day on which the world was born, and the beginning of a new year.

Stopped, as it were, in our tracks, to consider time and its fleeting moments, the words of the psalmist spoken in a moment of futility come to our mind: "Man is like a breath, his days are like a passing shadow." The moment with its deed, the hour with its action, the day with its decision, are irretrievably gone. Looking back through our memories we say to ourselves, "If we could only turn the clock back, how we would change those moments, hours and days." But the passage of Time is irreversible. Reality will not yield us an H. G. Wells-like "Time Machine" to journey back into the past and start over again.

Should Rosh Hashonah mark only the beginning of another year or another cosmic birthday it would be of no singular religious significance. Jewish tradition, however, designates this day on which we begin the new year as the opening of the period of Repentance, culminating in the day of Atonement. Teshuvah, literally meaning "return," is the spiritual device which our religion has fashioned to enable us to turn the clock back and relieve our past. This is not a "machine" that transports us physically into the past but an agent that connects our memories

with our deepest emotions and thoughts. Through Teshuvah we recall our past, examining our deeds, scrutinizing our actions, weighing again in the balance our decisions, and then, with regret for our misdeeds and the resolution to live differently in the future, we place this past before the Almighty, the Creator of Time, for forgiveness. One moment of sincere repentance can change the character of a year that has passed by, and even a lifetime. Concerning the power of Teshuvah, Maimonides writes in his

code: "Repentance atones for all transgressions. Even if a man was wicked all the days of his life and repented, nothing of his wickedness is recalled to him."

The conjunction of the celebration of the passage of Time and Teshuvah in the holyday of Rosh Hashonah is a profound message of hope for everyone. Futility and weariness need not overpower us because the past is lost and wasted. We can, if we so will it, change the past through Teshuvah and build the future on a secure foundation.

—DR. BENJAMIN KREITMAN.

THE ISRAELI WOMAN'S SERVICE BILL

IN ANOTHER part of this issue a detailed description and background analysis is given of the "National Service Bill" now before the Israeli parliament, which provides for compulsory civilian service for girls exempt from regular military service on religious grounds. As the Bill now reads, all the religious objections to the conscription of women have been met and the machinery provided to induct girls into a "Welfare Service Corps" without violating their religious sensibilities.

From our American vantage point the continued opposition of the extreme religious groups to the revised bill is unreasonable and endangers the stability of this new born state. Out of the maze of polemics and accusations in this raging controversy there emerge two basic attitudes of the extreme religious groups against which we, American Jews, must protest.

First is their fundamental attitude

towards the rights of women. Interpreting the passage in Psalms: *Kel kevudab bath melech penimab*—"all the glory of the king's daughter is within," to mean that the only proper place of the Jewish woman is within the household, the extremists exclude the Jewish women from all the rights, privileges and duties of modern society. Competent scholars have shown that both the Bible and the Talmud advanced the rights of the woman outside the home. In the Talmud, in Geonic literature and the later responsa literature, we find attempts made to grant women rights almost equal to men. Rights must bring with them duties. As the rights and privileges of women have advanced in modern times, in that measure have their social duties and responsibilities kept pace. Otherwise these hard-won rights would have become temporary concessions by the male population. We appreciate the extremists' be-

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

Hebrew-Speaking Children's Camps

AS MANY of the readers of the *Review* know, Mrs. Levinthal and I have been spending our summer vacation for many years in children's camps. We love the restful, peaceful atmosphere, and above all, to be among children and young people, to observe their life and their activities. It is a good way to keep young—at least in spirit, and to preserve a hopeful, optimistic view of life.

For the past four years we have enjoyed a unique experience at a new type of camp—Ramah, in the Poconos, conducted by the United Synagogue of America in cooperation with the Teacher's Institute of the Jewish Theological Seminary. It is a Hebrew-speaking camp, where all of the staff, Director, counselors, physical director, physician, even waiters, speak Hebrew, and where the children, even with a minimum knowledge of the language, acquire before long fine understanding of its idiom.

I described the novel features of Ramah in this department a number of years ago. What is worth emphasizing

again and again is the fact that great things can be accomplished here in America for the advancement of Jewish spiritual and cultural life if there is but a will and a determination to do so. When Ramah was founded many were skeptical about the venture. They thought that it would be impossible to get parents to pay a substantial fee at such a camp, or even be willing to send their children there. But so great was the response that there are now two other Ramah Camps, in Wisconsin and Connecticut. All three were filled to capacity this season, and many applications had to be refused.

Ramah is more than just a Hebrew-speaking camp; here the child enjoys the experience of ideal Jewish living. He sees how his ancient faith and culture can be at home also in America. One acquires here a new faith in the future of Jewish life in this country. In fact, Ramah is a symbol of the revival of Jewish life that is taking place here.

What is of special value to me at Ramah is the opportunity I have of meeting Rabbis from all parts of the

country and of sharing with them our experiences. They come here, for longer or shorter visits, from north and south, from east and west—from Florida and Texas, from New England, the mid-west, and the eastern coast. From the lips of all of them there comes the hopeful message that a great change has taken place in the attitude of the average Jew in America. He is more Jewishly conscious, he has become more interested in Judaism, he is anxious to learn more about his religion, and he expresses a greater desire to affiliate himself with fellow-Jews for the preservation of his faith. That accounts for the large increase in synagogue membership in almost every community, of the many new and large synagogues and schools being erected throughout the land. Even the Jew who was himself far removed from all Jewish living now wants his children to be raised as Jews with understanding and appreciation of his heritage.

We must take advantage of the great opportunity that now is ours to fashion a Jewish community in America that shall exemplify the best in Jewish teaching and thus become a source of blessedness not only to ourselves but also to our beloved America.

We, of the Brooklyn Jewish Center, may justly take pride that we have had some share in this Jewish renaissance. It is not in boastful spirit that we can claim to have been the first to prove the need of a Jewish Center, which today has become so popular a model for synagogue activity.

Let us continue to show the way for a renewed, revitalized pattern of Jewish living. We dare not stay behind. A new era of hopefulness is dawning in American Jewish life; may we prove ourselves worthy of it.

May this New Year be a year of life and joy to each of us, to all our people, to all mankind.

Israel H. Levinthal

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EDITORIALS

lief that the Jewish woman is the *Akereth Habayit*—the foundation of the home and the family, and should be protected as much as possible from life's burdens and temptations. But the direct implication of their opposition to women sharing in social and political duties, particularly in this time of grave emergency for the State, is the rejection of social and political rights for women.

Second is their attitude towards a democratically constituted Jewish state. The extremists have now shown that they will go to any length to impose their minority will on the government. The will of the majority, they contend, must

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be subordinated to their strict and narrow interpretation of religion. Fanaticism of this sort endangers the future of Israel and weakens the influence of religion on Kelol Yisroel.

In this instance, we, American Jews, tied with the close bonds of faith and peoplehood to the Jews of Israel, must use our power to influence the course of events in that land. We should withdraw our sympathies entirely from the extremist groups and appeal to the other more moderate religious groups, the Mizrahi and the Hapoel Hamizrachi, to align themselves firmly with the government.

—DR. BENJAMIN KREITMAN.

An Analysis By An Israel Authority

COMPULSORY SERVICE FOR WOMEN IN ISRAEL

By ARYEH NEWMAN

In the Jerusalem "Zionist Newsletter"

THE question of compulsory women's service is one that has agitated circles in many countries besides Israel and comes to the fore in times of war and emergency. No one will deny the right of there being more than one opinion on this matter. A case can be made both for opposing the idea of all compulsory national service for women on moral grounds, which has been advanced in many countries by certain religious circles. The latter would concede that such service be given a purely voluntary footing. A case can equally be made out for the necessity of mobilizing in time of emergency all forces, both male and female, in the service of the security of the country. In Israel's War of Independence, both men and women fought side by side in the struggle for survival. Everyone understood that there was no alternative. Even the traditionalist recalled the ancient ruling that in a war of survival even the bride must go from her bridal chamber. It was after the war had ended that the Israel government, in the light of the continuing emergency situation with enemies on every side, saw the absolute necessity of continuing compulsory military service. No one denied this necessity, but voices were raised in the religious camp against including women in a military framework.

However, the security authorities in Israel, in view of the limited manpower available decided they could not possibly forego the benefit of having at their disposal thousands of young women doing useful work in the army, without incurring unnecessary security risks. One must remember that quality, not quantity, has always been the determining factor of Israel's strength. The enormous numbers of immigrants that poured into Israel did not, to say the least, add in quality what they did in quantity. The availability of women doubled, qualitatively speaking, the number of people in the army capable of doing work requiring a reasonable standard of education, besides adding to the military readiness of population, so necessary with infiltration of Israel's borders a daily occurrence.

In justifiable deference to the conscience of the religious section of the population, that found its expression in a ruling of the Chief Rabbinate expressly forbidding service for women within a

military framework, the emphasis being on military, a compromise was reached. This compromise enabled those who declared themselves to be "religious" to be exempted from military service. In the meantime, the government undertook to prepare an alternative form of service, non-military in nature, that would safeguard the outlook and way of life of religious girls and, at the same time afford the conscripts the opportunity of performing their national duty and satisfying the needs of the state.

Let it be said that this blanket release of religious girls by means of a declaration neither met with the approval of the rest of the population nor with many religious girls, who themselves felt branded as shirkers. In particular, this applied to members of the religious *kibbutz* movement who refused to take advantage of the declaration. Indeed, the religious labor movement advised its members not to make use of this privilege. However, the extremer religious elements, while not enthusiastic over the idea of any sort of compulsory service for women—indeed, opposing it in principle—were content, without making undue fuss, to accept the lesser evil, as it were, so long as their daughters were "saved" from the army.

Such a discriminatory law between the religious and non-religious led to abuse. Many non-religious girls took advantage of the temporary cloak of religion in order to secure release from the army. Over a year ago, the Minister of Defense introduced an amendment requiring convincing proof of religious observance before a specially constituted tribunal as a condition of exemption. This amendment was supported in the Knesset by all parties with the abstention of the Aguda, who, however, made no great issue of it.

Nevertheless, a considerable body of religious opinion felt that the working of these tribunals was not satisfactory and that the proofs demanded were not always justified. The Aguda parties finally left

the government in accordance with the demands of their Rabbinical Council, which issued a ruling condemning all forms of national service for women as contrary to Jewish religious law.

The moderate religious parties of the Mizrahi continued their traditional policy that of religious Zionism, of striving for a *modus vivendi*. They took part in the work of drafting a suitable women's national service law which would fully safeguard the way of life of religious girls. The Israel Chief Rabbinate, unlike the Rabbinic Council of the extreme religious elements, did not issue any ruling forbidding non-military national service, stating that they would wait and see the clauses of the proposed bill before coming to a decision.

In the last weeks the long awaited alternative national service bill for religious women was placed before the Knesset embodying, more or less, all the demands and safeguards urged by religious circles. Operation was placed in the hands of the Ministry of Labor; there was to be no uniform; the girls would go home in the evenings; nursing, social work, teaching in *ma'barot* would all constitute legitimate national service. In addition, complete exemption was offered those girls hailing from homes exercising strict supervision over them till marriage.

Indeed, it seemed as if every possible accommodation had been made to satisfy religious sentiments, except, of course, that it could not meet with the approval of religious men and women who violently objected to any form of discrimination and privilege and wanted religious girls to shoulder the same responsibilities as their non-religious sisters.

Strangely enough, the publication of this bill was the occasion for the most violent campaign of vilification and opposition ever encountered from religious circles on this issue. In particular, the *Agudat Israel* organized opinion within

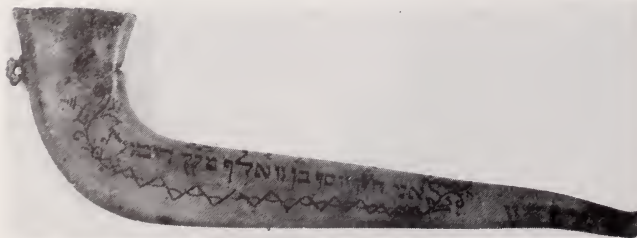
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The illustrations on these pages are reproductions of examples of decorative art applied to Jewish ceremonial objects. The originals are on exhibition in the Jewish Museum at Fifth Avenue and 92nd Street, a notable institution under the auspices of the Jewish Theological Seminary of America. The curator is Dr. Stephen S. Kayser.

This museum is a treasure house of Jewish art and historical objects, and has also conducted shows of outstanding Jewish artists. Soon to be seen is an exhibition of the graphic art of Marc Chagall.

Dr. Levinthal's article is an excerpt from a speech he delivered at the Museum six years ago, when the section devoted to art pertaining to the High Holidays was opened. He discusses a subject that has long been controversial, whether the Bible prohibits art as we understand it.



"MAKE IT BEAUTIFUL"

THERE is a notion, prevalent among many, that the Jew was opposed to art, that his religion discouraged an appreciation of beauty. We often hear repeated Mathew Arnold's dictum that the Jew revealed the beauty of holiness, while the Greek revealed the holiness of beauty. It is not as simple as that. The Jew was wary of art for the sake of art alone, for that meant the worship of the external. The Jew insisted on inward beauty, which, in essence, is the beauty of holiness. But where art inspired that inward beauty, when art served as a means to a holy end, then it was very precious in the sight of the Jew and in the sight of God.

Zeb Eli V'anvebu, "This is my God and I shall adorn Him," was the song that came from the lips and heart of the Jew as he crossed the waters of the Red Sea, beginning his life as a free man. And the Rabbis in the Talmud develop these words into a whole philosophy of Art. "Adorn thyself before Him in the observance of precepts. When you make a Sukkah, make it beautiful; see to it that your Lulav is beautiful; your Shofar, your fringes. The Scroll of the Law should be one of beauty, written beautifully, with fine ink, fine reed pen, by an artist penman, and wrap it about with beautiful silks" (Shabbat 133b).

The Jew did appreciate the value of Art, the importance of beauty as an aid in the development of religious life. In fact there is an important principle known as *Hiddur Mitzvah*, the adornment of a *Mitzvah*, which is emphasized again and again even in our legal codes. With reference to the bringing of the *Bikkurim*—the first fruits—to the Temple in Jerusalem, we are told in the *Mishnah* (*Bikkurim* III.10): "There were three degrees in offering the first fruits." There were those who observed the literal injunction and merely brought the normal amount of the fruits enjoined by the law. Others, with a higher sense of religious values, brought *Tosefet Habikkurim*, more than was expected of them. But there was a third group that fulfilled the injunction by *Ittur Habik-*

Observations on the Bible and Art

By DR. ISRAEL H. LEVINTHAL

kurim, by bedecking their gifts, by adorning the baskets artistically, and these, the Rabbis would have us understand, fulfilled their religious duty in highest perfection.

If the Jew could not always enact the obligation of *Hiddur Mitzvah*—adorning the religious rite—it was not because he failed to understand and to appreciate the great value of art, but because of the cruelty of the world in which he lived, a world that shut from his eyes all sight of beauty, a world that surrounded him with ugliness, and that did all in its power to crush the very concept of external beauty from his life.

It is the most eloquent testimony to the Jew's love of art that in the very beginning of the Jew's return to *Eretz Yisrael*, before the communal life was yet fully organized, the Bezalel School for the promotion of every phase of art was established, and that its founder, Professor Boris Schatz, was able to recreate and to refashion the artistic spirit that ruled in Jewish life in the classic eras of its history.

Many of our people in America have learned this truth; but, alas, not enough. Too many, we must admit, perform *Mitzvot* without *Hiddur*—they fulfil religious duties in routine fashion, without beauty, without soul, and therefore lose the *Simchah* *Shel Mitzvah*, the joy of the religious act that is the very purpose, the essence of the act itself. And that is why so many, alas, who see only such type of religious observance, fail to see any value, because they see no beauty in our religion, and have become lost to our heritage, spiritually dead to that faith that gave meaning and purpose to the Jews in the ages past.

We need a revival of the sense of beauty. "This is my God and I shall adorn Him!" must again become the slogan in our religious life if our religion is to become a dynamic force and influence in our life and in the life of the generations that are to come after us.



At the top left is a Delft plate made for *Rosh Hashbonah* in Holland around the seventeenth century. At the bottom left is a shofar which came from Germany in the eighteenth century. At the top right is another plate, of pewter, made in honor of the High Holydays, illustrating the blowing of the shofar. This is also an eighteenth century piece. At the bottom, right, is a belt buckle for the kittel, made of silver, and belonging to the same period.

All photos were taken by the photographer of the Museum, Frank Darmstadter.



The Akedath Yitzchak in Jewish Art

By STEPHEN S. KAYSER

THE sacrifice of Isaac is the oldest pictorial motif in the arts immediately connected with Jewish traditions. It is to be found in the earliest part of the oldest preserved synagogue, namely that of Dura Europos in Syria, destroyed in 247. Above the niche which was perhaps reserved for the Torah, the representation of the Akeda appears side by side with that of the Temple of Jerusalem. The arrangement which shows the main participants of the drama above each other and in addition a fourth figure in front of a green tent (Sukkah) has found various interpretations.

In this connection it may suffice to point out that the scene is closely connected with the Temple of old, because according to tradition the site of the Akeda and that of the Temple are identical: the mountain Moriah. That would account for the third figure in front of the Sukkah who would, if interpreted aright, be the Jebusite owner of the mountain before it was taken over by David.

The Akedath Yitzchak has seemingly played an important role in Judaism of Antiquity, otherwise we would not find it occupying again a prominent place on the mosaic floor of the synagogue of Beth Alpha (sixth century). The naive, yet very drastic representation shows the altar with a burning fire, Abraham with a grey beard, holding up Isaac with the left and a knife in his right. The ram attached to a bush with a cord is nearby and the rest of the panel is occupied by the two companions and the ass. The hand of God appears right above the ram and below it is written the beginning of the words, referring to the text of the story in the book of Genesis: "Lay not thy hand upon the lad. . . ."

The most important fact in the light of later uses of the Akeda motive as seen in the Synagogue of Beth Alpha, is the connection of the scene of the sacrifice of Isaac with the Zodiac signs, the twelve

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The Sacrifice of Isaac Plate



This illustrated silver plate was made in the late 18th century in Cracow and acquired by the Warsaw collector Benjamin Mintz, who brought his collection of Jewish ceremonial objects to this country in 1937. The collection, consisting mainly of items from Eastern Europe, is now a part of the treasures of the Jewish Museum in New York City.

The plate depicts the sacrifice of Isaac in a rendering which is rather independent of the Biblical text. The two companions who came to the mountain of Moriah with Abraham and Isaac are shown together with the ass, although the Biblical text indicates that Abraham left the two "young men" behind him when he went up to the mountain with his son. Abraham is in the attire of a priest and wears a crown. The angel of the Lord, who, according to the Bible, only called him, interferes rather drastically in grasping the instrument which the Bible calls a knife and which is here seen as a sword. Isaac is placed on an altar and the ram appears in front of Abraham, although the Bible says that Abraham saw the ram behind him.

These liberties are to be found in almost all representations of the Akedah theme and are based upon a certain iconographic scheme which is characteristic in the pictorial rendering of this story throughout the ages.

As the ram is the first sign of the Zodiac, the Zodiac signs are shown on the rim of the plate, in counter-clockwise arrangement. The ram, the first sign on the rim, appears directly above the ram shown in the scene of the Akedah. It governs the month of Nisan. The other signs are: Shor (Bull) for Iyar, Te'omim (Twins) for Sivan, Sartan (Cancer) for Tam-muz, Aryeh (Lion) for Ab, Betulah (Virgin) for Elul, Moznayim (Libra) for Tishri, Akrah (Scorpion) for Cheshvan, Keshet (Sagittarius) for Kislev, Gedi (Capricornus) for Tebet, Deli (Aquarius) for Shebat and Dagim (Fishes) for Adar.

The inscription below the scene is taken from Genesis 22:3, "And Abraham rose early in the morning, and saddled his ass. . . ."

—STEPHEN S. KAYSER.

constellations, which appear right above it. As the ram is the first sign of the Zodiac, the connection of the latter with the story of Isaac's sacrifice in which the ram plays so prominent a role, cannot be surprising. The rabbis of old said that the Temple could not be destroyed in the first month (Nissan), because the sign of the ram is a reminder of the Akeda.

It is particularly interesting to see that through the ages the connection of Akeda and Zodiac has been maintained. It appears on silver plates, the oldest of which does not antedate the year 1700 and which are normally called plates for the Pidyon-ha-Ben ceremony, the redemption of the first born son. For this act, plates were used in order to put the baby on them. However the size of those plates which show the Akedah Yitzchak and around it the "Mazaloth," the signs of the Zodiac, is too small even for a newly born. Those plates therefore need a different interpretation. The clue for it we find in the famous Bible of Krakow which dates back to the fourteenth century. In it, an illustration shows the sacrifice of Isaac on the lower part and immediately above it a circumcision scene.

Inasmuch as the covenant which God wanted to make with Isaac has been referred to the circumcision (Rashi) the connection between Isaac and the M'ilah is already clear. Yet that would not explain why the sign of the Zodiac should be connected with an implement evidently used also for the circumcision, during which plates are needed. According to the fifth chapter of the book of Joshua, the circumcision of the children of Israel, born in the desert, took place in the month of Nissan, that is to say under the first sign of the Zodiac, the ram. That gives us at least some reason why the two motives, that of the sacrifice and that of the Mazaloth, appear together in this kind of representation.

In numerous medieval manuscripts the sacrifice of Isaac takes a prominent place. To name only a few, in the Cologne manuscript of the Mishne Torah, dated 1295, Abraham is depicted as a medieval king with a sword in his left hand, holding Isaac's head with the right while turning to the angel who from above intercepts the action. A Machsor of the fourteenth century, formerly in the library of the University of Breslau, shows Abraham taking Isaac by his hand up to the moun-

tain and the scene of the sacrifice itself. In the foreground are the two companions. The famous Hagadah in the Germanische Museum in Nuremberg also features the Akeda in a strange arrangement around the text. The ram is shown above the angel and Isaac placed on a table not on an altar.

Still another example of how the Akeda was used in Jewish ritualistic art is a silverbinding, evidently made in Poland and formerly in a private collection in Krakow. It shows the sacrifice of Isaac with the two companions and above it Jacob's dream. This arrangement obviously refers to the three patriarchs, Abraham, Isaac and Jacob, which is underlined by the fact that all three, even young Isaac are depicted as aged men with beards. As, according to tradition Abraham was the one who created the Shacharith service, Isaac the Minchah and Jacob the Maariv, this decoration is most appropriate for the cover of a prayer-book.

Very unusual regarding the pictorial arrangement is a woodcarving, once in an Austrian collection and lost since the last war. It is seemingly an early 18th century piece and it could easily be taken as a Gentile representation of the scene, were it not for the names of the dramatic personae carved in Hebrew. Most interesting is the fact that in that piece Sarah

is represented to the left of the Akeda, perhaps referring to the legendary interpretation of the abrupt beginning of the chapter following the Akeda: "... and Sarah died . . . and Abraham came to mourn for Sarah. . . ." These stories surmise that the death of Sarah was caused by Satan who told her—wrongly—that her son was sacrificed.

Even on oriental rugs the Akeda motif has been used. A workshop in Teheran has made a certain type of a Jewish carpet, a woven Mizrach so to speak. It has several variations, which all feature the Sacrifice of Isaac in the center with reference to the Temple Mount. We know of three of those rugs in this country, one in The Jewish Museum of New York.

There exist also Italian amulets, made of silver, in form of a small Torah ark which show in the center the sacrifice of Isaac, evidently meant to be a protection for boys during the days preceding the circumcision.

As one can see, there is hardly any category of Jewish art objects in which the Akeda was not used as pictorial content. In this respect it has no equal in other Biblical scenes.

The above article is reprinted from "The Outlook," published by the National Women's League.

U.S. A. AID TO ISRAEL

By BORIS SMOLAR

ALTHOUGH Israel is satisfied with the fact that it will receive from the U. S. Government financial aid to the extent of about \$70,000,000 this year—which is about the same amount as last year—it doubts whether a similar loan will be granted in the future. In fact, a campaign will be started soon to make American Jews conscious of the possibility that a time will come when it will have to take over the full burden of financial aid to Israel. Jews will be warned not to take it for granted that American financial aid to Israel is a permanent practice, although the U. S. Government is interested in seeing Israel become economically strong. Already Congress has shown an inclination to cut aid to Israel

along with other states. However, the Eisenhower Administration used pressure to prevent cuts in allocations for the Jewish State.

On the whole, the present Administration displayed as much interest in Israel as the Truman Administration, and this despite the fact that the State Department is annoyed by the recent transfer of Israel's Foreign Office from Tel Aviv to Jerusalem. On the other hand, Israel is not disappointed over the refusal of the United States to help the Jewish State repay its short-term American loans by granting it a long-term loan. The entire picture will be brought into the open soon when the campaigns for the United Jewish Appeal and for the sale of Israel Bonds are renewed.

IN ORDER that the reader may gain a proper perspective of the purpose of this article, let me say at the outset that I have not attempted an exhaustive study of the field of education in general and Jewish education in particular, with a complete set of historic facts fully documented. I have merely endeavored to delve into the earliest attempts at organized Jewish education and to highlight the contributions of this system to modern secular education, with special reference to the elementary school level. This task was made more difficult because the textbooks on the history of education offer scanty recognition of the Jewish contribution to the concepts of modern education. Apparently, the original Jewish sources were hard to get at, and the authors did not apply the sage maxim, *—yagabta umatzata*,—"seek and ye shall find."

In discussing Jewish education, I am not referring to the *cheder* of the early 20th century in this country, where the teacher showed little scholarship and no pedagogical training whatsoever, where the discipline was characterized by the liberal use of the pine shingle as the "board of education" and its application to what was wrongly regarded as the "seat of learning," where the curriculum had no organized goals and no relation to life, where the method resorted to verbalism with its accompanying rote drill, where the organization was heterogeneous with a vengeance—a grouping of children as miscellaneous as the Heinze "57" varieties.

What I am referring to is the educational system established by the Jews about 2,000 years ago—a period which is far back historically but far forward pedagogically. This was an era when education was so well integrated with Jewish thought and life that it was taken for granted. Illiteracy was considered a bar to complete living. We get evidence of this in the Talmudic maxim, *Lo am Haaretz Hasid*, "an illiterate man cannot be a pious man." The Jews of this period had real insight into educational values.

In the early years of the Second Commonwealth, teaching was done by the parents whose agricultural life provided sufficient time for such instruction.

A Striking Account of How Our Ancient Hebrew Scholars Anticipated Modern Pedagogy

WHAT JUDAISM CONTRIBUTED TO EDUCATION

By HARRY BLICKSTEIN

Later, they had to earn their livelihood in industry and they had little time for such instruction. To fill the gap in higher education, the men of the Great Assembly set up schools in Jerusalem where parents could send their sons for needed instruction. This scheme did not work out very well. In some cases, the fathers could not bring their children to this teaching center, while in other cases, there was no father to do so. Besides, there was a revival of the Hebrew language after the Maccabean revolt and a need developed for education on the secondary level.

In 65 B.C.E. Simon Ben Shetah, president of the Sanhedrin, established schools in all provinces of Palestine for adolescents who were admitted at the age of 16 to 17 years. These "teen-agers" became disciplinary problems because they were not prepared to make the adjustment from parental tutelage to more formal classroom instruction.

Thus arose the need for education on an elementary school level, and Joshua Ben Gemala, the High Priest, was the "man of the hour." In 64 C.E. he decreed the placement of teachers in every province and every town for younger children on the elementary school level. This was the first time in history that any people established an institution based on universal, compulsory and free education.

By this decree, schools were to be supported by a tax which was placed on those who were financially able to do so (a sort of "sustaining membership" idea). There were also voluntary contributions from others.

The admission age was 6-7 years, depending on the child's physical condition. It should be noted that this is almost identical with our own practice in the public schools of this city where children's entrance age is being pushed back to 5 years and 8 months instead of the previous 5 years and 4 months, while the compulsory entrance age is 7 years.

For elementary schools only, the Talmud decreed the assignment of one teacher for a class of 25 children and two teachers for a class of 50 children. It is worth observing that our public schools follow this teacher load exactly in the organization of the Kindergarten classes and are aiming toward this teacher-pupil ratio as soon as funds permit.

The qualifications for teaching were set very high. Each teacher had to be steeped thoroughly in his knowledge of subject matter. Coupled with scholarship, went proper methodology which adapted itself to the individualities of his pupils. The teacher had to be a patient and understanding person, for it was well understood that no teaching could be successful unless the relationship between the teacher and the pupil was a congenial one. The Talmud endorses this heartily when it says, *Lo Labapden melamed*, "an irritable man cannot be a teacher." In addition, the teacher was expected to be exemplary in his conduct. He had to be a model of sincere piety as an inspiration to his pupils. Lastly, he had to be devoted to his sacred task. This called for genuine love of teaching, which was recognized in those days as vital for effective work.

By demanding such high standards, the leaders of that time showed their proper understanding of the pivotal position of the teacher in the scheme of education. This regard was reflected in the attitude of the community and was transferred to the children who learned to show greater respect for their teachers than their parents. The Talmud gave expression to this idea by showing that the "wise man takes precedence over the Kings of Israel. When a wise man dies, we have no one to replace him. When a King of Israel dies, all the Israelites are eligible to kingdom."

It was realized then, as we realize to-

day, that children should begin to get instruction at an early age. Again, the Talmud covers the subject by drawing a comparison between teaching a young child and an adult. It says, "Teaching a child is to be compared to ink written on new paper, but teaching an old person is to be compared to ink written on paper covered with erasures."

While the earliest age for admission was 6 years, an informal program of education was offered to children under that age by their parents for the purpose of preparing these youngsters for the formal schooling to follow. The father oriented the child by teaching him the "Shema," by introducing him to the observance of certain customs, by training him to follow the approved rules of hygiene, by bringing him to the Temple and having him sense the significance of the holidays. By supplying the young child with a proper background of experience for his later learning, the wise men of earlier times really foreshadowed the appearance of the "Readiness Program," which is one of the recent innovations in modern educational theory. Briefly stated, we now declare that a child should not be taught any content or skill until he has been made ready for it by a sufficient number of suitable experiences. The Jews of 2,000 years ago blazed a trail in this direction even if their theory wasn't expressed in the pedagogic patois as we know it today.

The curriculum of elementary school was:

A. Reading and study of the Bible. With the Torah dominating the life of the people, it was logical that the Bible should be the core of the curriculum around which all other subject matter revolved.

B. Religion and Ethics—related to the Bible.

C. Grammar and Composition. These were to be taught only in so far as they functioned in reading and writing.

D. Some Arithmetic, History, Geography, and Science. These, also, were to be taught in relation to the Bible. For example, arithmetic computations were taught in connection with the study of the Calendar Year; or, selected sciences were taught in their relationship to the study of food.

Here, we see the wisdom of our ancestors

in pointing the way to two basic educational planks which are just as fundamental today—functional teaching and integration of subject matter. They saw to it that the content should have utilitarian or functional value, and that the various subjects should be correlated or integrated with some central area of learning.

In those early days, they realized that children are not made of one mould and that their individual differences must be taken into account in the teaching process. They observed, recognized and classified the children accordingly. In the elementary and secondary levels, they grouped the pupils according to their retentive ability. They were thus classified into those who (1) absorb quickly and lose quickly; (2) absorb slowly and lose slowly; (3) absorb quickly and lose slowly; (4) absorb slowly and lose quickly. On the higher level, they grouped the students according to the type of intelligence.

Mere classification, however, was not considered sufficient. They resorted to remedial measures for those who needed it. Thus for those who were weak in their retention, extra drill was provided; for those who didn't understand readily, additional explanation was offered on a simpler level; for the generally weak student, a brighter boy was assigned for guidance and help. This practice was similar to our present "Buddy System."

They understood that learning and remembering could be more effective if the teacher would use as many of the child's senses as possible. This is what we call today "Multiple Sense Appeal." This principle was followed by an appeal to the visual sense, as indicated in the reference to the making of fringes, *tzitzis*, on the edges of the garments. In this portion of the Shema, we find, *ureithem otbo uzebarthem*, "and ye shall see it and ye shall remember." Note the emphasis on *seeing*. The Talmud also supports this practice when it states, *reiyah meviab liydei zehirah*, "Seeing leads to remembering." The auditory sense was also appealed to by having the pupils recite their lessons aloud so that this extra sense might do its share to help the learner.

It was considered fundamental to good

teaching to launch the lesson from a point of common interest. This was recognized in the Talmud, thus: *Ein Adam lomed Torah elah mimakom shelibo hafetz*, "A person will not learn Torah except at the point which his heart desires." Here we find the forerunner of such modern educational concepts as the Theory of Interest, the Law of Motivation, and the Psychological vs. Logical Approach. All of these principles mean, for example, that we don't attempt to teach Brazil today by following the dry, logical approach via the divisions of "location, boundaries, size, surface," etc., but we approach the subject psychologically by starting a discussion about the breakfast cup of coffee and trying to discover why coffee has to be imported from Brazil. With such interest and such motivation, the child will develop all the necessary geographical facts much more pleasantly and effectively.

Mere academic learning was not sufficient. It had to be implemented by conduct. The knowledge of ethics was not respected unless it resulted in proper conduct. We find this substantiated in the Talmud, thus: *im ein derch erez ein Torah*, "Where there is no social propriety, there is no Torah." This emphasis on the pragmatic aspects of teaching shows a strong resemblance to the modern concept of "education as life," rather than "preparation for life." It also laid great stress on "Character Education" and foreshadowed our present trend in that direction.

In the matter of discipline, they didn't go overboard for either of the extremes. On the one hand, they followed the dictum, "Spare the rod and spoil the child." They believed that some children should get a pat on the back, provided it was "hard enough, often enough and low enough." On the other hand, they favored gentler measures for other children on the ground that "a reproof penetrated more deeply to a wise man than a hundred stripes to a fool," or, "always push pupils away with the left hand and draw them near with the right." Such a sensible balance between the gentle and the firm type of discipline compares favorably with those ultra-progressives of this day who are apt to go along with the modern mother when she says to the

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BEST OF JEWISH ATHLETES MEETING FOR 1953 MACCABIAH

By BARNEY AIN

Barney Ain, sports historian, acted as public relations counsel for the Israeli Olympic Team which competed at Helsinki last summer. He will be associate manager of the American contingent of 86 athletes who will compete this month in the World Maccabiah, in Israel. His son Martin Ain, a student at Brooklyn Jewish Center Academy, will serve as mascot of the U. S. squad.

THE eyes of the sports world will be pointed in the direction of Israel during the period September 20-29, 1953, when a thousand or more Jewish athletes representing thirty-three nations will compete in the World Maccabiah. Here is an event which can be truly classified not only as the Jewish Olympics, but also as the greatest Jewish sports festival of all time. This month's Maccabiah is the fourth of these events. Some 60,000 persons are expected to crowd the Ramat San stadium.

The first Maccabiah was conducted in Palestine in 1932 with 450 athletes from seventeen countries taking part. In 1935 it was held in Palestine, and in Israel in 1950, when nineteen nations sent their best Jewish athletes to the Holy Land. The big gap between the second and third games was brought on by the last war and the Hitler persecutions. This year record-breaking entries have been received. The plan now is to hold the Maccabiah every fourth year in Israel, the year following the Olympic Games. Next International Olympics are on tap for Melbourne in 1956, which means that the fifth Maccabiah will take place in 1957.

Some 700 athletes of the U. S. were screened during the months of June, July and August for the right to represent America. The nineteen sports on the Maccabiah program this year are fencing, basketball, tennis, boxing, gymnastics, swimming, rifle, wrestling, soccer, weightlifting, table tennis, track and field, volleyball, cycling, European handball, bowling, rowing, lawn balls and hockey.

Rule Number One for all competing U. S. athletes is that athletes must be

positively identified as Jews and furnish references to that effect from their home town Jewish Centers and Synagogues.

The biggest squad of any country in the 1950 Games was the 324 male and female athletes representing Israel. Other large size delegations three years back were Great Britain (90), South Africa (51), and the United States of America (41). Switzerland, Belgium, Denmark, Turkey, India, Canada, Austria, Libya, Brazil and Argentina also sent big units. Smaller squads come from Ireland, France, Finland, and Australia. The uniforms of the teams are always very colorful and often reflect the customs of their homeland. For example, in the 1950 games, the Indians wore blue turbans, the Swiss white and the Irish bright green, the South Africans wore orange and green, the British blue and white, and the Americans blue and gray. This year the Americans have adopted maroon jackets, blue trousers, and panama hats.

The 1950 Maccabiah was won by Israel, followed by Great Britain, South Africa, United States and India. Austria won the 1935 competition and the 1932 games found the United States the winner.

Brutus Hamilton, noted coach of the American track and field squad at the 1952 Helsinki Olympics, has volunteered to occupy the same berth in the Maccabiah. Dan Ferris, secretary-treasurer of the National Amateur Athletic Union, will act as chief referee. Colonel Harry Henshel, who served as Air Movements Officer on General Omar Bradley's staff during World War II, heads the U. S. Committee for Sports in Israel, which is sponsoring the American contingent in addition to furnishing much needed sports equipment for the Israeli committees. The Committee is also fortunate in having the valuable services of Charles Ornstein, who supervised food and restaurant arrangements for the American Olympic Teams in 1948 and 1952. Every Jewish Center, YMHA and B'nai B'rith organization in the country, in addition to the colleges, was re-



David Raab—soccer player and rabbi from Brooklyn. This picture was taken when he was a chaplain in Korea.

quested to recommend Jewish athletes as possible candidates for the American squad. Some of the Jewish athletes scheduled to take part in the coming events are recognized the world over as the best in their respective fields. Many paid their own expenses from all parts of the country to compete in the tryouts.

Special invitations were offered such Olympic kingpins as the Reverend Robert Richards, polevaulter; Mal Whitfield, middle-distance runner, and Harrison Dillard, sprinter and hurdler, to accompany the squad and give exhibitions in their specialties in Israel. Noteworthy is the fact that a Cleveland rabbi engaged in a fund-raising drive to send their town's Harrison Dillard to the Maccabiah. Other nations are also planning to send some of their non-Jewish Olympic champions to the games for exhibition purposes. This should make the festival so much more interesting for sports lovers.

Through the good efforts of Material For Israel, Inc., food for 1,000 competing athletes, sufficient for fourteen days, was sent to Israel two months ago. Thus one very important problem was solved. The shipments included 20 tons of frozen meat. Other deliveries included

all sorts of medication and kitchen utensils, and 750 cots for the use of the visiting athletes, and a thousand pairs of shoes donated by New England shoe manufacturers. Last summer all sports equipment brought over by the U. S. Committee for Sports in Israel for the Israeli Olympic Team, was left in Helsinki for use by the Finnish schoolboys. On this occasion it is planned that all equipment sent over by the U. S. committee will remain with the Ministry.

Jewish athletes serving Uncle Sam the world over who have been selected for the American team will be granted furloughs to fly to the Biblical home of their forefathers to take part in the Maccabiah. The Israeli Government has waived the usual visa fee for all athletes and officials, and a free blanket visa will be issued to each competing country. Contestants must be simon-pure in every respect and have the official sanction of their country's amateur athletic union, which is also responsible for the clearance of all Olympic athletes. In other words participants must be athletes who compete for medals and the love of the sport and not for money.

Many team prizes have been offered by different nations. Sam Mosberg, the American boxing coach, will donate huge boxing trophies in memory of the late Benny Leonard, former lightweight boxing champion of the world, and Colonel David Marcus, a West Point boxing kingpin, who lost his life during the Israel-Arab warfare. Mosberg is the first Jewish Olympic boxing champion of all time, having snared the lightweight crown at the Antwerp Olympics of 1920.

A warm welcome has been assured all contestants and visitors. Practically every country is engaged in getting sports equipment for the games. The Jewish population in Italy has contributed the regulation soccer and basketballs, London, the high jump standards, and Finland the pole vaulting equipment. This gear will also be left with the Ministry for use in training the native sons and daughters for future Olympic competition. Meanwhile, a truce has been effected between the Hapoel and Maccabi factions of Israel and the signs point to good feeling on the part of all concerned.

It is estimated that the equipment and travel (El Al Airlines) expenses will

cost the American committee approximately \$150,000. If any funds are left over (and it is doubtful if even half that amount will be reached) the balance will go towards the financing of an Israeli Olympic Team at Melbourne in 1956, plus the cost of needed American coaches in the Holy Land for such major sports as swimming, track and field and boxing. Several months ago the Israeli basketball team, coached at Helsinki by Tubby Raskin, the Brooklyn College cage mentor, went on to Russia at the invitation of the Soviet Government to participate in the European basketball championships and placed fifth in the final standings. It was in this event that Egypt and Lebanon refused to perform against the Israeli basketballers, for which they were soundly rebuked by the International Basketball Federation by way of suspension. As an outcome of this rhubarb, no country will ever be permitted to take part in a European championship unless it pledged in advance to participate against every country matched. Irony of the situation is that only Russia and its satellite countries will not compete in the Maccabiah. Unusual is the fact that the Austrian Government has pledged to pay the expenses of a Jewish group to the games, a task usually taken up by an independent organization such as the U. S. Committee for Sports in Israel.



U. S. Army Photo

Donald Spitzer—ex-City College
Middle-Distance Star

America is anxious to win this year's Maccabiah, and with this in mind it plans to send more athletes to Israel than ever before. Maximum number of entries seems to have a great bearing on the final scoring, although team championships are frowned upon by the International Olympic Committee.

The tennis team will be made up of Jewish Davis Cup candidates. Preliminary matches have been arranged for them in Holland and Italy. At this time it is expected that the basketball team, whose makeup consists of college and Jewish Center stars, will play in the Argentine prior to making the Israeli trip.

The basketballers were selected from a tournament conducted by the Metropolitan Jewish Welfare Board during the winter months which saw such teams as Brooklyn Jewish Center, Rego Park Jewish Center, Union Temple, Williamsburgh YMHA, 92nd Street YMHA, Boro Park YMHA and the Bensonhurst Jewish Community House aggregations in action. The two top teams later competed in the National Jewish Welfare Board event. Brooklyn Jewish Center, coached by Jammy Moskowitz, earned third spot honors in the "Met" J.W.B. tourney. Later in the season the Eastern Parkway quintet scored an upset in basketball society by taking runner-up honors in the race for City-wide A.A.U. honors, at which time they avenged defeats suffered in the Jewish Welfare Board tilts.

The boxers, helped by the track and field entrants, raised part of its funds at a benefit boxing show held at the Jamaica Arena. The soccer boys engaged in an exhibition match at the Boys High School Athletic Field. The volley ball team, whose members come from Lynn, Massachusetts, were also helped partly in their fund-raising activities by Brockton and Seranton sports enthusiasts. Gymnasts and swimmers gave exhibitions in the Borscht Circuit. B'nai B'rith groups contributed, as did summer camps and hotel resorts, who ran their own Maccabiah during the season. Numerous Jewish golf clubs throughout the East ran tournaments in honor of the coming games.

As in the Olympic event, the athletes

(Continued on page 38)

NEWS OF THE MONTH

2,500,000 JEWS ISOLATED BEHIND IRON CURTAIN

ISRAEL'S Acting Premier, Moshe Sharett, contrasted the situation of the 2,500,000 Jews in the Communist lands of Eastern Europe with that of the millions of Jews in the Western democracies, in an address in Jerusalem to a rally of Jewish students from abroad who were about to return to their homelands after a period of work, schooling and other training in Israel.

He spoke of the Jews in the Communist lands as "tragically isolated behind the Iron Curtain" and cut off from all contact with Jews in other lands. He said it was fortunate that two-thirds of the world's Jews lived in the "free democracies" and could maintain bonds with Israel. He also envisaged a "worldwide fraternity of Jews" abroad united by and centered on Israel. He told the 600 students at the rally that while Israel needed them, they needed the Jewish State more.



Dr. Israel Goldstein, president of the American Jewish Congress, issued a statement replying to Senator Herbert H. Lehman on the relationship between Israel and American Jewry on his return from the plenary assembly of the World Jewish Congress at Geneva.

In his statement, Dr. Goldstein expressed regret that misinterpretation of expressions by Dr. Nahum Goldmann, president of the World Jewish Congress, on the question of relationships between Israel and Jews in other lands, had given rise to needless controversy in this country.

"I regard it as most unfortunate that, because of misunderstanding of a statement by Dr. Goldmann, an issue has been artificially created where none in fact exists," Dr. Goldstein said. "A grave injustice has been done both to Dr. Goldmann and to the organization which he heads. In the very speech for which he was attacked, Dr. Goldmann clearly stated his position—one from which he has never deviated—which is, in his own words, that 'It is a fundamental error to regard Israel as the only center of

Jewish life.' To have interpreted his own remarks as implying that all Jews throughout the world should regard themselves as potential Israelis is in complete contradiction to his beliefs.

"The unity of the Jewish people, which the World Jewish Congress affirms, is the unity forged by common history and by common religious, ethical and cultural values and not that of any common political allegiance," Dr. Goldstein continued. "We have always made it clear that Jews in all lands owe their political allegiance only to the countries of their citizenships.

"The World Jewish Congress has affirmed the right of Jews to live where they choose, to develop their cultural and spiritual life freely and fully, to contribute in freedom and equality to the societies in which they live and to assist the development and growth of Israel in every possible way. No one has been a more consistent spokesman for that point of view than Dr. Goldmann, who, with Stephen Wise, was one of the prime architects of the World Jewish Congress.

"There is certainly no difference of opinion between Senator Lehman and ourselves on the right of American Jews to go to Israel and that, in his own words, 'Americans who wish to contribute their technical skills to Israel and find it possible to go there, are contributing to a good purpose.' To emphasize Israel's urgent needs of such skills, as Dr. Goldmann did in Geneva, can by no stretch of the imagination be construed as an expression of divided loyalty."

After a trial which lasted about ten months, all principal defendants in the case of the former "Jewish Restitution Bank" here were sentenced to terms that caused astonishment because of their severity.

Dr. Joseph Klibansky, generally considered Germany's best known Jewish attorney, was sentenced to eighteen months jail in addition to a fine of \$4,500 for being an accessory to violation of foreign currency regulations and of certain pro-

visions of the corporation law.

Wilhelm Marrien, originally technical adviser of the bank and later its manager, received 10 months imprisonment for infringement of the corporation law, for being accessory to violation of foreign currency regulations and for bribery.

Dr. Hans Erwin Wolf, who was appointed by the State as custodian of the bank, received six months imprisonment for corruption. Wolfgang Steege, a German banker from Hamburg, was fined \$600 for being accessory to violation of foreign currency regulations. Cashier Siefried Frohlich was let off with a fine of \$100.

Dr. Klibansky was found guilty of having aided and abetted the transfer of blocked mark accounts to their Jewish owners abroad, a transaction which was illegal at the time, in 1950, but which

New Year Greetings From the President

PRESIDENT Dwight D. Eisenhower sent the following greetings for the New Year to the Jews of America through the Jewish Telegraphic Agency:

I am happy to extend my warmest greetings to all Americans of Jewish faith on the occasion of the Jewish New Year.

Among the greatest lessons your history can teach, as the world struggles to find its way toward peace, are the patience and goodwill that have so frequently seen expression in the thousands of years of Jewish life.

May this New Year bring to peoples of good faith everywhere the reassurance that more tranquil days are indeed near, and that the citizens of all nations will learn to live together with the understanding and harmony that God-loving people so fervently desire.

DWIGHT D. EISENHOWER.

was legalized a few months after the Jewish Restitution Bank was shut down. The violation of the corporation law refers to issue of receipts to cover up the withdrawal of blocked mark funds.

Dr. Klibansky was also convicted of having, as a member of the bank's board of directors, contributed to its bankruptcy although the bank's assets exceed its debts even today. The court found, however, that there was no evidence that Dr. Klibansky had enriched himself, or had personally violated foreign currency regulations.

Dr. Klibansky, who will file an appeal with the Supreme Court, issued a statement asserting that Judge Hoffmeyer, who issued the verdict, had been unable to overcome his resentment at having been placed in an internment camp at the end of the war because he had been a member of the Nazi Party and a judge throughout the Nazi regime. Dr. Klibansky also pointed out in his statement that the jurors had not been properly sworn in and that one of them was removed from the jury only last month for endeavoring to engage in illicit foreign currency deals. "The verdict is certain to be vacated by the Supreme Court," Dr. Klibansky concluded.

☆

An attempted raid by a column of Arab nationalists on the Jewish quarter in Rabat, Morocco, was successfully repulsed by French police.

Heavily armed police stood guard outside a synagogue in Oujja, in Eastern Morocco, while funeral services were held for four Jews—including an 11-year-old girl—killed in rioting last week. A Jewish-owned pharmacy was burned down. Oujja, which is located near Algeria, was the scene of a pogrom in 1948 when the Jewish quarter was devastated by a mob. Five Jews were killed and 30 injured at that time.

Although the new pro-French Sultan of Morocco is reported to be friendly towards the country's 260,000 Jewish citizens, apprehension is still felt over the possibility that the deposed nationalist Sultan might suddenly return and seize power again. It is generally believed that if the new Sultan remains, the Arab attitude towards the Jews here might improve.

For several years, the Joint Distribution Committee has been conducting extensive child-care and medical aid programs in behalf of some 75,000 destitute Jews in Morocco, the vast majority of them children.

✧

Israel Ambassador Abba Eban took off by plane for a visit to Israel where he will confer with government officials on American-Israel relations. He will return to this country before the regular session of the United Nations General Assembly opens about September 15.

During his absence, David Goitein, Minister Plenipotentiary, will be Charge

Unified Education System Established in Israel

THE Knesset has passed the Unified Education Bill, which sets up a new and unified educational system in state, kindergarten and elementary schools in place of the existing trend system. It will be implemented in the 1953-1954 school year.

The main feature of the Bill is the abolition of the trend system which has prevailed in the country's Jewish education for more than thirty years. During the Mandatory period the Jewish educational system was primarily the responsibility of the parents and was financed by the voluntary contributions of the Jewish population under the general supervision of the Jewish Agency and the Jewish National Council (Vaad Leumi), with little support from the Mandatory Government. Because of this individual and community initiative, it was natural that parents and organized bodies in the community should have sought to establish schools in accordance with their respective ideologies or religious outlook. Each group of such schools, largely autonomous in finance, administration, curriculum and educational philosophy, was known as a trend.

Prior to the re-establishment of the State, there were three such trends: (1) the *General Trend*, the oldest, which provided a general education without emphasizing any particular social or religious philosophy; (2) the *Labor Trend*, the educational philosophy of which followed the principles of the Israel labor movement, such as pioneering in agriculture and, in general, manual labor, cooperation and mutual help; (3) the *Mizrahi Trend*, which aimed at traditional religious education.

d'Affaires at the Embassy. Mr. Goitein himself is soon to be replaced by Reuben Shiloah, who is reportedly coming to this country when Mr. Eban returns.

✧

A German court has ordered the German Party, rightist member of the West German coalition government, to remove anti-Semitic posters it had distributed in Lower Saxony where the rightist party has its greatest strength.

The Compulsory Education Law passed by the Knesset on September 12, 1949 recognized the trend system and brought it within the framework of the state education provided by this Law. A new trend, the fourth one, that of the Agudat Israel which devoted still more time to religious studies and orthodox education, was added as a recognized trend for the purposes of the Law.

With the establishment of the State, the negative aspects of this educational system were, however, realized by large sections of the nation. The great influx of immigrants from more than 60 countries with different cultural, social and political backgrounds made a unified educational system imperative.

Under the Unified Education Law the trend system is abolished and unified state education in kindergartens and elementary schools is established. An obligatory curriculum will be introduced in all schools subject to the supervision of the Ministry of Education and Culture. In addition, the government will provide for state religious education. These institutions will be religious with respect to their curriculum, way of life, teachers and inspectors.

The curricula may be supplemented and varied at the request of the majority of parents of a particular school by additional courses of studies provided that these courses are limited to 25% of the obligatory class hours. The curriculum of non-Jewish educational institutions will be adapted to the special conditions and requirements of the respective communities. Teachers or any other persons must not engage in political activities or indoctrination among the students.

Jewish officials dismissed from civil service jobs in Poland have been rehired, but not in the same jobs, it was reported by Jewish refugees arriving in Jerusalem from Vienna.

They said that most of the Jewish officials have been rehired in lower classified jobs. They also said that the Jews are in no hurry to take up these new posts, because they fear that holding such jobs

might weaken the possibility of emigration in the future.

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Seventy-five young people who will spend the next six months to a year studying in Israel under the auspices of the World Zionist Organization—the largest group of its kind from Western Hemisphere countries to date—sailed from New York recently.

The group includes 30 American student-teachers who will participate in a six-month seminar in Israel, 25 Jewish youth leaders who will study the Hebrew language, Jewish history and other subjects for one year, and 20 young professionals and technicians who have enrolled in "Ulpanim," intensified Hebrew language courses of six months duration. Several of the latter plan to take temporary jobs or settle in Israel upon completion of their courses.

Mrs. Rose L. Halprin, acting chairman of the World Zionist Executive, described the various programs as "a vital experiment in the interplay of cultural forces" between American Jewry and Israel.

Celebration in Garden to Mark Jerusalem Anniversary

THE 3,000th anniversary of the city of Jerusalem will be marked by New York Jewry at a celebration in Madison Square Garden October 20, it was announced after a meeting of some 250 religious, business and communal leaders who organized a Committee of Three Thousand for the salute to the Israeli capital.

The celebration is sponsored by the State of Israel Bond Organization and admission to the festivities will be by purchase of Israel bonds. Dr. Israel Goldstein was named chairman of the Committee of Three Thousand.

The first four American students to be admitted to the Hebrew University-Hadassah Medical School have left for Jerusalem, it was announced by Dr. George S. Wise, president of the American Friends of the Hebrew University, and Mrs. Samuel J. Rosensohn, national president of Hadassah.

The admission of the American students to the Medical School was hailed in the joint statement by Mrs. Rosen-

sohn and Dr. Wise as "an outstandingly significant development in a land as seriously in need of trained medical personnel as Israel." Since 1949, when the medical school was established formally by Hadassah and the Hebrew University on an instruction basis, it has graduated four classes, totaling approximately 200 students.

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A two-day meeting of the national membership committee of B'nai B'rith in Chicago closed with the adoption of plans to launch a drive to obtain 75,000 new members in 53 cities this year.

For the first time, the annual meeting decided to name a national membership Cabinet, headed by Bernard Roman of Chicago, to direct the drive to augment the numbers of the organization which now has 350,000 members.

☆

Rabbi Theodore L. Adams, president of the Rabbinical Council of America, an Orthodox group, denied that the Council favored the proposed law for national service of women in Israel.

☆

There are still between 80,000 and 100,000 Jews in revolt-torn Iran, a Jewish Agency spokesman reported in Jerusalem.

The spokesman pointed out that nearly 32,000 Persian Jews had come to Israel since establishment of the Jewish State.

The spokesman disclosed that the Jewish Agency is now working on plans to transfer 250,000 Jews from French Morocco to Israel. Civil war threatened in Morocco this week between Berber tribesmen and Arab supporters of the deposed Sultan, Sidi Mohammed Ben Youssef.

It was also revealed here that the Jewish community of Aden asked the Board of Deputies of British Jews in London to seek intervention by the British Colonial Office with the Aden protectorate authorities to ensure refuge in the colony for several hundred Yemenite Jews now wandering in the desert in a desperate effort to reach Israel.

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President Eisenhower's desire that his new committee on government contracts actively engage in fighting discrimina-

Madrid to Have First Jewish Services Since 1492

AFTER an interval of more than 450 years, a Sephardic rabbi, a descendant of the Jews who fled from Spain during the Inquisition, left the United States for Madrid, capital of Spain, to conduct High Holy Day services in the synagogue there.

Not since 1492, when the Jews were exiled from Spain, has any rabbi conducted services in Madrid, which now has a Jewish congregation and a synagogue. The American rabbi who will conduct the services there this Rosh Hashonah and Yom Kippur is Rabbi D. A. Jessurun Cardoza, until recently spiritual head of the Sephardic Jewish Center of the Bronx. It is estimated that 3,000 Jews now live in Spain, 2,000 of them in Barcelona.

tion by employers handling government contracts was emphasized by Vice-President Richard M. Nixon, after six public members of the committee met with the President who administered their oath of office.

At a press conference after the 40-minute meeting with the President, Mr. Nixon revealed that the full committee would hold its first meeting in Washington September 14. Afterwards, he said, the committee would meet once a month in different cities. The committee members held a short informal session immediately after they left Mr. Eisenhower.

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It will require some three months of study and preparation of administrative regulations and procedures before United States immigration officials can put the new refugee immigration law into operation. One of the complications in getting the program to admit 214,000 people under way, is that at the last minute Congress switched responsibility for implementation from the Mutual Security Administration to the State Department.

The work of the voluntary organizations cooperating with the immigration program including the Joint Distribution Committee, will prove more difficult than under previous immigration laws, it was predicted.

The following is a report from the Jewish Telegraphic Agency correspondent in Germany.

GERMANY MAKES FINANCIAL AMENDS

By SAM MILLER

AS 1953 was ushered in, a prominent German of good will called upon the German people to turn this eighth year after the collapse of Nazism into the *Jahr der Wiedergutmachung*—a German concept which comprises not only the restitution of property, the paying of compensation or indemnification and the furnishing of reparations goods, but also the making of moral and spiritual amends.

Insofar as parliamentary processes and legislative enactments go, this demand was fulfilled. It is a different question, and one which serious observers can hardly be prepared to answer in the affirmative, whether any substantial section of the German people is truly anxious to "make good" the injuries inflicted by Germany upon the Jews of Europe, whether Germans in appreciable numbers have undergone a feeling of contrition, of that "collective shame" once demanded by Federal President Theodor Heuss.

In Germany, the year 5713 unrolled in the shadow of the Reparations Agreement which, after protracted negotiations in The Hague, had been signed in Luxembourg ten days before the last Rosh Hashonah. On March 20, 1953, the pact was approved by the German Bundestag. A week later, it entered into effect with the exchange of ratification instruments at the United Nations. In June, Germany issued the necessary implementation regulations, whereupon the first orders could be placed with German manufacturers. Already in July, the first two boatloads of reparations goods left North Sea ports for Tel Aviv. By August these shipments were readied for use in the upbuilding of the Jewish State.

Today, as the first steel beams with the "made-in-Germany" stamp are being put into place by Haifa construction workers, as the first sacks of German-made fertilizer are spread upon the fields of a kibbutz in the Emek, just a year has gone by since two diplomats, stiffly and without prior handshake, affixed to a treaty without precedent in diplomatic history the signatures "Adenauer" and "M. Sharett."

The Reparations Agreement provides that, in view of the expense incurred by Israel for the integration of destitute Jews uprooted by Nazism and its aftermath, the German Federal Republic will furnish goods in the value of \$710,000,000 to the State of Israel over a period of 12 to 14 years. The types of merchandise that may be ordered by Israel are listed in agreed-upon schedules, which will be revised from time to time. In general the products must be of German manufacture, although in certain cases they may be of non-German origin. They must be suitable for the economic life of Israel, and they must not be resold to third countries.

To place orders under the reparations treaty and to supervise their execution, Israel established a Purchasing Mission with semi-diplomatic status in Cologne and a branch office in West Berlin. At the present time the Mission has an Israeli staff of about 50, headed by Dr. Pinchas E. Shinnar, who has been granted the personal rank of Minister, and by his deputies, Dr. Chaim Yahil and Dr. A. Bergmann.

Shipments worth \$96,000,000 are to be made by March 1954. Thereafter, the annual rate of delivery is to range from \$60,000,000 to \$74,000,000 until 1964 or 1966. The total will therefore run to more than the \$710,000,000 agreed upon—\$817,000,000, to be exact.

The added \$107,000,000 constitute a second obligation assumed by Germany. In addition to direct reparations to Israel, the Federal Republic undertook to pay this sum to the "Conference on Jewish Material Claims Against Germany" for the relief and rehabilitation of Jewish victims of Nazi persecution who do not live in Israel, as partial compensation for those material losses which were inflicted upon the Jews of Europe by Nazi Germany and which can now be made good no longer. This payment Germany will make in the form of supplemental reparations deliveries to Israel, which in turn will transmit the value thereof to the Conference, formed by 23 major Jewish organizations of the Western world. It is the first time that they have thus been recognized at the international diplomatic

level as the authorized spokesmen of the Jewish people outside of Israel.

Beyond the compacts entered into by Germany with the State of Israel and with the Jewish organizations, she also agreed at Luxembourg to take all possible steps to carry out an adequate indemnification program for individual victims of Nazism. A bewildering array or compensation legislation had, it is true, already been passed earlier by the constituent states of the German Federal Republic and by West Berlin, but these laws differed widely and, quite aside from an administration often marked by ill-will, proved inadequate in many respects. In the British zone, these deficiencies were most pronounced.

At Luxembourg, Germany pledged herself to unify and improve this hodgepodge of state laws through introduction of a federal law that would incorporate benefits for some 30 specified classes of persecutees.

A sweeping and unified indemnification law covering West Germany has been demanded, and promised, for about six years. Numerous drafts, at variance in detail, were worked out, but it was only in June of 1953 that the Federal Government introduced a bill of its own into parliament. Friends of indemnification found it unsatisfactory in many respects but, reasoning that a bad law was preferable to no law at all, rallied behind it. The bill, whose fate often hung by a thread, was in the end endorsed by parliament at the last possible minute before the adjournment. It will enter into effect on October 1.

The law provides for direct payments to Nazi victims, or their surviving dependents, because of illegal imprisonment (for each month they were held, former concentration camp inmates are to receive the equivalent of \$35), deprivation of property, loss of earnings and physical injuries resulting in disability. Payments are to be spread over the next ten years, however. If the law is carried out in good faith, its overall cost is variously estimated at between \$700 million and \$1 billion.

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

DR. MOSES SPATT, *President*

MAURICE BERNHARDT, *1st Vice-Pres.*

FRANK SCHAEFFER, *2nd Vice-Pres.*

FRED KRONISH, *Treasurer*

HARRY BLICKSTEIN, *Secretary*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members of the organization and their families.

MRS. FRANK SCHAEFFER, *President*

MRS. M. ROBERT EPSTEIN,

MRS. JULIUS KUSHNER

MRS. CARL A. KAHN,

Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*

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Recording Secretaries

MRS. BENJ. MARKOWE,

Corr. Secretary

MRS. EMANUEL DAVIS,

Social Secretary

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,

Administrative Director.

HIGH HOLY DAYS SERVICES SCHEDULE

Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Wednesday and Thursday evenings, September 9th and 10th at 7:00 o'clock and on Thursday and Friday mornings, September 10th and 11th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Candle Lighting During High Holy Days

Candles will be lit on Wednesday and

Thursday evenings, September 9th and 10th (Rosh Hashonah) at 6:58 P.M.

On Yom Kippur, Friday evening, September 18th, candles will be lit at 6:46 P.M.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Thursday and Friday, September 10th and 11th at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 18th, at 5:30 P.M., D.S.T.

The services on Yom Kippur will be held Saturday morning, September 19th at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 18th at 6:45 o'clock.

Yom Kippur services will begin on Saturday morning, September 19th at 7:30 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Friday evening, September 18th at 5:30 P.M.

Yom Kippur Services—Saturday, September 19th, will begin at 7:30 A.M. Torah Reading will be at 10:10 A.M., Yizkor services will begin at 11:10 A.M., Mincha services will be held at 4:00 P.M. The sermon will be delivered at 4:45 P.M., Neilah services will begin at 5:30 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 19th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 6:45 P.M., followed by Maariv.

Sabbath Services

Kindling of Candles—6:00 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra, or portion of the Torah:

Shabbat Shubah "Haazinu"—Deut. 32.

Haphtorah Reading: Prophets—Hosea 14:2-10.

Rabbi Doner will also speak in Yiddish at 5:15 P.M. on the subject "High Holy Days—What Is Holiness?"

Mincha services at 6:00 P.M.

Hebrew School Scholarships

The Hebrew School announces a generous gift of scholarship by Mr. Israel Kramer and his family. The gift consists of 10 scholarships of \$100 each year to enable needy students to continue their Jewish education.

Holiday Gym Schedule

The Gymnasium and Baths will be open Wednesday afternoon, September 9th for men and boys from 1-4 P.M., will be closed Thursday and Friday, September 10th and 11th for the Rosh Hashonah holiday and will reopen on Sunday morning, September 13th for men at 10:00 A.M.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from

Extensive Youth Activities Planned

PLANS are now being formulated for a meaningful and eventful youth activities season. The Board of Trustees of the Center, fully cognizant of the importance of its youth program, has expanded the Youth Activities Committee and granted it full power to go ahead with the organizational work and planning that is so essential in attaining the high standards we have set for these clubs.

As in the past, the entire Center building will be available for youth activities on Saturday nights. The programs include gymnasium work and use of the swimming pool as well as other numerous special interest activities that will be organized in the course of the year. Admission to these clubs will be *by membership card only*.

The club groups can look forward to interesting and well planned programs, with ample opportunity for individual expression and accomplishment as well as for wholesome group living. A coordinated program for all the groups is being planned and will be carried out by a highly competent staff of leaders and specialty people.

Registration and opening session for these clubs will take place on Saturday night, September 26th at 8:00 o'clock, in the gymnasium department. Following enrollment on that evening, the clubs will be formed according to each age group. Children who have passed their tenth birthday are eligible for admission. These clubs are open to children of members and students of our Hebrew School,

Religious School and Center Academy. A fee of \$1.00 for registration is required. The following is a list of clubs according to the age groups; we are sure there is a group your child can fit into.

INTA-LEAGUE BOYS AND GIRLS—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

JUNIOR INTA-LEAGUE—Boys and girls in junior years of high school. Cultural and social program.

SHOMRIM—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

VIVALETS—Girls in the upper grades of elementary school. Young Judean and social program.

TZOFRIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE - LITES—Girls up to 11, Games, Arts and Crafts.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talemis from the following:

Mr. and Mrs. Max Ballas in honor of their son Leonard's marriage and college graduation; also daughter Nina's graduation.

Dr. and Mrs. Nathan Fenichel in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Gottlieb in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Charles Pokorny in honor of their son's Bar Mitzvah.

our community are invited to attend these delightful and inspirational services.

Brickman Appointed Supervisor of Club Activities

Mr. Hyman Brickman, an expert in the leading of youth groups, has been engaged as supervisor of the Saturday Night groups and supervisor of the Junior League. At present Mr. Brickman is Assistant to the Acting Executive Director of the Hebrew Immigrant Aid Society (HIAS) and was formerly Director of Club Work in Youth Activities at the Educational Alliance. Mr. Brickman is married with a family of two children; comes to us with a fine Jewish

background and should prove an excellent leader for our young club groups.

The Young Married Group

It is my pleasure to greet you as the new President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the Center publications.

ARTHUR SAFIER, *President*.

NEW CENTER APPOINTMENTS

THE Board of Trustees of the Center is pleased to announce that Mr. Harold W. Hammer, for two years assistant to our late Administrative Director, Mr. Joseph Goldberg, has now been appointed to fill the existing vacancy.

Mr. Hammer was formerly on the administrative staff of the Flatbush Jewish Center. He is a graduate of City College and has been active in many Jewish and communal activities. During Mr. Goldberg's illness he gave himself unstintingly to the Center and drew much admiration to himself for his devotion both to Mr. Goldberg and to the institution. The Center membership will be

happy to know that the administrative affairs of our distinguished organization are in such fine hands. Mr. Hammer is married and has one child.

Also newly appointed is Mr. Robert Fox. He fills the position of Assistant Director of the Center. He was formerly the Executive Director of the Connecticut and Rhode Island Regions of the Zionist Organization. A native of Austria, he received his education in that country and in Canadian universities, where he also directed Zionist activities. Mr. Fox is married and has two children.

Our best wishes go to these new members of the Center family.

The Younger Membership

EACH year, at this time, as if from a state of hibernation, return many of our members, thirsty again for the cultural and spiritual values found in our Center. Like prodigal children, they flock from the beaches and hotels almost in the nature of a pilgrimage.

They will not be disappointed. Already plans born in the throes of the midsummer heat for the continuation and enhancement of our programs have been made. Our Program Committee has come up with new and wonderful ideas which promise many stimulating and enjoyable evenings for our members. This year we expect more and more of our members to participate and join in the activities of our group.

We welcome you back to the Center. You have an open and standing invitation to help us make this year one of the most successful in our history.

* * *

Members of our group are afforded the opportunity of conducting the morning services at the Center on Shabbat Shuvah. We have always considered this event one of the highlights of our program. A special section of the synagogue will be set aside for us. Members of our group will conduct the entire service, including the delivery of the sermon. Services will be held on Saturday, September 12, and will commence at 9:00 A.M. A Kiddush will follow in one of the social rooms. Every member

is urged to be present at this significant and memorable occasion.

* * *

As has been our custom, we will usher in the New Year with our traditional Yom Kippur Night Charity Frolic on Saturday evening, September 19, at 9:00 P.M. Murray Baum and his orchestra will provide the entertainment and music for the dancing. Refreshments will be served.

Because of our previous sellouts, we must limit attendance to this function to our members and one guest each.

Net proceeds will be divided among various charities, including the United Jewish Appeal, Federation of Jewish Philanthropies and Jewish Theological Seminary. Admission will be by a \$2.00 contribution, and members must show their 1953 membership cards.

* * *

Coming Events

Tuesday, September 8—Square Dance.

Saturday, September 12—Young Folk's League Sabbath.

Saturday, September 19—Yom Kippur Night Charity Frolic.

Tuesday, September 22—Dancing and refreshments.

Tuesday, September 29—Bridge club and games.

Sunday, October 4—Annual picnic and hayride.

Watch this department for further details.

HAROLD KALB, President.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERKOWITZ, Miss SYLVIA

Res. 1259 St. Johns Place
Proposed by Charles J. Rose

BROIDY, ABRAHAM

Res. 320 Empire Blvd.
Bus. Drugs, 210 W. 68th St.
Married

BURNSTEIN, IRWIN

Res. 1255 Remsen Ave.
Bus. Student
Single

Proposed by Dr. Arthur M. Caplin,
Leo Kaufmann

CITRON, ROBERT I.

Res. 70 Clark Street
Bus. Drugs, 70 Clark St.
Proposed by Dr. Maxwell Grossbard

COHEN, Miss DIANA

Res. 645 Lefferts Ave.

EPSTEIN, Mrs. HENRIETTA E.

Res. 97 Brooklyn Ave.
Proposed by Mrs. Lillian C. Klein

FUCHS, ELY

Res. 245 Troy Ave.
Single

GOTTILIEB, LOUIS

Res. 5516 Whitty Lane
Bus. Chiropractor, Whitty Lane
Married

JAFFE, DR. HAROLD

Res. 1295—3rd Ave.
Bus. Biochemist, Rockefeller Inst.
Single

LERNER, DR. MARY F.

Res. 1320 Union St.
Bus. Physician

MATSEL, IRVING

Res. 2047—79th St.
Bus. Robes, 560 Broadway
Single

Proposed by Dr. Sidney E. Licht

MOSKOWITZ, YALE

Res. 560 Greene Ave.
Bus. Mounting, 233 Spring St.
Married

PERLER, Miss ROSLYN

Res. 79 East 35th St.
Proposed by Asher Abelow,
Morton Pitashnik

WERNOW, JEROME

Res. 338 East 52nd St.
Bus. Draftsman, Farmingdale, L. I.
Single

(Continued on page 21)

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Rosh Hashonah is the most solemn Holy Day of the year, next to Yom Kippur. Its spirit is sacred and sublime. In these troublous days, with chaotic conditions in so many parts of the world, our Rosh Hashonah greeting, "L'sbono Tovo Tikosevu," takes on a deeper significance.

We pray for faith, courage and vision for the days ahead. We pray that the signing of the recent truce will bring an end to all hostilities; that bitterness and enmity will disappear from the face of the earth, and that peace will emerge for all mankind.

We pray for the ability to transmit to our children the concept of truth, justice and love for my fellow-man. We pray for world understanding.

May you and yours be inscribed for a long and happy life.

BEATRICE SCHAEFFER, President.

Opening Meeting, Sept. 28th

Our first meeting of the season, to be held on Monday evening, September 28th, promises, as always, to be stimulating as well as entertaining. Mrs. Carl A. Kahn, chairman of this evening, has planned a delightful program. Besides a message of inspiration from our Rabbi, Dr. I. H. Levinthal, and a cordial welcome by our President, Bea Schaeffer, our Sisterhood Players will present a humorous musical skit, entitled, "The Blizzard In Mitten Drinen Brooklyn." The cast includes Eva Brautman, Sarah Epstein and "Hershey" Kaplan. Mr. Sidney Raphael, concert pianist, will be the guest soloist. Refreshments will be served during the social hour. Sisterhood members and their husbands are invited to attend.

Mother-Daughter Event, Oct. 28th

On Wednesday, October 28th, Sisterhood members will again enjoy our traditional Annual Mother-Daughter Luncheon. Often our tables represent three and even four generations, an inspiring tribute not only of filial admiration but a manifestation of true com-

munal devotion, for it is as a result of the proceeds derived from this function that we are enabled to support more than sixty worthy causes, philanthropic and cultural. Mrs. Benjamin Markowe, chairman of this event, urges you to make your reservations early so as to assure advantageous seating. Together with her co-chairmen, Mrs. Morris Greenberg and Mrs. William Sauler, she has arranged an excellent program, a prominent feature of which, besides a most palatable luncheon served by our caterers, Kotimsky and Tuchman, will be the colorful and attractive Fashion Show presented by Martin's Department Store. The subscription is \$6.50, including gratuities. Pleasant luncheon music and valuable door prizes are details which will add to the enjoyment of the day.

Kiddush Sponsorships

There are openings for Kiddush Sponsorships to our Junior Congregations for the coming months. The enchantment of the Sabbath morning services continues on to the Kiddush, and members who have witnessed the Kiddush ceremonies observed by more than 300 children are amply repaid for their kind interest. If you have an event to celebrate, let our children, through Sisterhood, share it with you.

Call Mrs. Fanny Buchman, PR 4-3334, and arrange to sponsor a Kiddush.

Cheer Fund Contributions

In honor of their son's Bar Mitzvah—Dr. and Mrs. A. Fenichel.

Sisterhood dispenses cheer to the indigent when you make a contribution to our Cheer Fund. Our Social Secretary is Mrs. Rose Davis, 763 Eastern Parkway.

Executive Meeting, Sept. 14th

Our first Board meeting will be marked by a luncheon to be tendered to our Music Director, Mr. Sholom Secunda, who recently returned from a tour to Israel, where his musical contributions to the Jewish world were fittingly recognized. An important business session will follow the testimonial to Mr. Secunda in appreciation of his generous aid and direction in Sisterhood's musical programs. All Board members are asked

to attend this and every Executive meeting.

Omissions Acknowledged

Due to a brevity of space, the names of Edith Sauler, Chairman of our most inspiring Mother's Day Program, and Eleanor Ehrlich, the "daughter" in the play, "The Legacy," presented on that day, were omitted from our June Sisterhood page. We acknowledge herewith their magnificent efforts, and appreciate their active co-operation in Sisterhood endeavors.

Joseph Goldberg Memorial Forest

Members are continuing to plant trees to the memory of our dearly beloved late Administrative Director, Joseph Goldberg. Will you help our forest grow? In addition to the names listed previously, we are pleased to note the name of Rose Kabram. Purchase your trees from Sarah Klinghoffer, SL 6-8252, or Lil Lowenfeld, SL 6-9865, or at the Center Desk.

Calendar of Events

Monday, September 14—Sisterhood Executive Board meets at 12:30.

Monday, September 28—Succah Party, 1:00 P.M. at the Jewish Theological Seminary, Broadway and 122nd St., tendered by Metropolitan Branch of National Women's League. All Sisterhood women cordially invited.

Monday, September 28—First General Meeting, 8:15 P.M. Don't miss our wonderful program. Husbands invited.

Wednesday, October 28—ANNUAL MOTHER - DAUGHTER LUNCHEON AND FASHION SHOW.

Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center Activities. All boys and girls of college age are cordially invited to join.

MEMBERSHIP REINSTATEMENT

(Continued from page 20)

UNGER, MILTON

Res. 520 Crown St.

Bus. Paper, 211 W. 20th St.

Married

Proposed by Hyman Kaplan

FRANK SCHAEFFER, Chairman,
Membership Committee.

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

DR. and MRS.

MAX DANNENBERG

AND FAMILY

1464 Eastern Parkway

MR. and MRS.

HENRY H. GROSS

751 St. Marks Avenue

DR. and MRS.

WILLIAM H. HYDE

857 Eastern Parkway

MR. and MRS.

ABRAHAM LEVY

750 St. Marks Avenue

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MRS. HYMAN AARON

CHILDREN and GRANDCHILDREN

985 Park Place

MRS. RAY AARON

985 Park Place

MR. and MRS.

IRVING BALMUTH

AND FAMILY

769 St. Marks Avenue

MR. CHARLES BLACHER

AND FAMILY

Hotel Granada

MR. and MRS.

DAVID BORGER

1039a President Street

MR. and MRS.

MORRIS BRUKENFELD

25 Eastern Parkway

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.

ABE FELDMAN

ROBERT and JERILYN

135 Eastern Parkway

MR. and MRS.

ISIDOR FINE

AND FAMILY

MR. and MRS.

JOSEPH GLAUBMAN

919 Park Place

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MRS. ISRAEL HALPERIN
225 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Lefferts Avenue

MR. and MRS.
JULIUS KUSHNER & SONS
798 Montgomery Street

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MR. and MRS.
JULIUS LEVENSON
225 Eastern Parkway

MR. and MRS.
MORRIS MILLER
370 Crown Street

MR. and MRS.
SAMUEL L. POMERANTZ
AND FAMILY
1304 President Street

MAY THE NEW YEAR BRING ALL HAPPINESS TO ISRAEL AND ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH ON
US ALL.

MR. and MRS.
BARNEY ROGOVIN
AND FAMILY
135 Eastern Parkway

MRS. EVA SALOMON
AND FAMILY
374 Eastern Parkway

MR. and MRS.
NATHAN SALWEN
39 Windsor Road
Great Neck, L. I.

MR. and MRS.
JACK STERMAN
AND FAMILY
1282 Union Street

MRS. HILDA L. WEINSTEIN
AND FAMILY
921 Washington Avenue

MR. and MRS.
NATHAN WEISS
AND FAMILY
399 Ocean Parkway

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
IRVING W. BRAAF
836 Franklin Avenue

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

MR. SAMUEL H. GOLDBERG
919 Park Place

MRS. BERTHA LURIE
AND FAMILY
1451 Union Street

MR. and MRS.
MORRIS RUBIN
AND FAMILY
1577 Carroll Street

MR. and MRS.
ISAAC SCHRIER
AND FAMILY
101 Lincoln Road

MR. and MRS.
SAMUEL WEISS
AND FAMILY
603 Empire Boulevard

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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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AND FAMILY

RABBI
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 1237 Carroll Street

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 1408 President Street

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
 FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
 GOOD HEALTH AND PROSPERITY.

MR. and MRS.
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 AND FAMILY
 Harriman, New York

MR. and MRS.
ELIAS BURROS
 985 Park Place

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LOUIS DAUM
 AND FAMILY
 748 St. Marks Avenue

MR. and MRS.
CHARLES DILBERT
 AND FAMILY

MR. and MRS.
JACOB S. DONER
 AND FAMILY

MR. and MRS.
BENJAMIN DUBROW
 AND FAMILY
 706 EASTERN PARKWAY

MR. and MRS.
SAMUEL EDELHEIT

MR. MAX FABRIKANT
441 WEST END AVENUE

DR. and MRS.
DAVID FARBER
865 Eastern Parkway

MR. and MRS.
SAMUEL FELDMAN
1643 President Street

DR. and MRS.
REUBEN FINKELSTEIN
576 Eastern Parkway

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN
112 Central Park West
New York City

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
HARRY A. FREEDMAN
AND THEIR CHILDREN
135 EASTERN PARKWAY

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY
1 Elm Street
Woodmere, L. I.

MR. and MRS.
MAX GOLDBERG
AND FAMILY
410 Eastern Parkway

MR. and MRS.
EDWARD GOLDSMITH
AND FAMILY
62-22 Boelsen Crescent
Rego Park, L. I.

MR. and MRS.
HERMAN GOLDSMITH
children and grandchildren
770 St. Marks Avenue

MR. DAVID GOODSTEIN
AND FAMILY

CELIA AND HARRY GREENE

142 Ocean Avenue
Deal, New Jersey

DR. and MRS.
JACOB HALPERIN

1333 President Street

MR. and MRS.
JOSEPH HEIMOWITZ
AND FAMILY

750 Kappock Street
Riverdale, N. Y.

MR. and MRS.

LOUIS HALPERIN
770 St. Marks Avenue

MR. and MRS.
NATHAN HALPERIN
AND FAMILY

40 West 77th Street
New York City

MR. and MRS.
DAVID HALPERN
AND FAMILY

789 St. Marks Avenue

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MRS. IDA HIRSCH

1478 Carroll Street

Mr. and Mrs.
SYDNEY HOFF
156 Beach 139th Street
Belle Harbor, L. I.

MR. and MRS.
JACOB HOFFMAN
AND FAMILY
1601 Union Street

MR. and MRS.

JACOB L. HOLTZMANN

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JOSEPH HOROWITZ
25 Eastern Parkway

MR. S. KAMENETZKY
AND FAMILY
650 Ocean Avenue

MR. and MRS.
BENJAMIN KATZ
 MATTHEW and MORDECAI
 1399 Carroll Street

MR. and MRS.
SAMUEL KATZ
 959 Park Place

DR. and MRS.
DAVID KERSHNER
 95 Eastern Parkway

MRS. BENJAMIN J. KLINE

MR. and MRS.
MORTON KLINGHOFFER
 RUTH, DANIEL and BERYL

MR. and MRS.
FRED KRONISH
 AND FAMILY

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
 OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
ARNOLD W. LEDERER
 1214 Carroll Street

MR. and MRS.
MORRIS B. LEVINE
 AND FAMILY
 687 Montgomery Street

MR. and MRS.
PHILIP L. LIPSHUTZ
 AND FAMILY
 225 Sterling Place

MR. and MRS.
ISADOR LOWENFELD
 AND FAMILY
 258 Sullivan Place

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 1481 President Street

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MRS. SAMUEL MOSKOWITZ
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What Judaism Contributed to Education

(Continued from page 11)

new teacher, "My son is a high-strung boy and needs careful handling. If he should misbehave, just slap the child next to him. That will teach my boy a lesson."

It was regarded as a mistake to expose a child to the wrong idea. Rabbi Akiba endorsed this in his statement, "When you teach your child, teach him out of corrected books." They reasoned, and properly so, that it was unwise to teach via the wrong form, lest the error receive undue emphasis. It is for this reason that spelling is taught today from printed textbooks or printed lists in loose-leaf form. It is also for this reason that we prefer to present a correct language pattern and have the child give supporting reasons for it rather than to offer incorrect forms for the child to correct.

To encourage pupils by words of praise was considered sound mental hygiene then, as it is considered today. The teachers of then were not familiar with the expression, "a feeling of security," but they understood it well enough in their own way. They believed, as we do, that teachers should not be niggardly with the quantity or the quality of their praise. This can best be illustrated by the arithmetic lesson during which the teacher asked one of her pupils, "What is the sum of 13 and 12?" The little fellow answered, "13 and 12 equal 25." To this the teacher replied, "That's very good." At this, the boy exclaimed, "Only very good? Heck, it's perfect!" And so it was, but the teacher was too stingy to say so.

They insisted that there should not be needless repetition by the teacher. They wanted children to pay attention the first time, and they were wise in doing so. To this very day, teachers are inclined to repeat a child's answer or their own statement in order to emphasize it when, as a matter of fact, they accomplish just the reverse. It's only natural that children won't listen too intently the first time if they know that they're bound to hear it on the second round.

Education was regarded as a continuous process. We get the spirit of this concept in the Shema when Moses calls attention to God's words and says, "and thou shalt teach them diligently unto thy children, and shalt talk of them when

thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

For the child, there was no confusion or conflict between the lessons learned in school and the life lived at home. School was life and the precepts taught in the classroom were practiced diligently after hours. For the adult, education did not cease after formal schooling. He pursued his studies indefinitely and followed their teachings whether by day or night, whether at home or on the road. How far advanced they were in those early days can be gathered from the studied efforts which are being made today to (1) co-ordinate the school and the home more effectively and (2) extend the program of Adult Education.

By this time, the reader should be amazed and justifiably proud, as I was, to discover the many contributions to education which were made by the Jews about 2,000 years ago. To be sure, there were a number of faults in their school system which needed correction. However, these negative aspects were completely overshadowed by the positive aspects which I have tried to point out. I hope that I have succeeded in showing their advanced thinking in establishing universal, compulsory and free education for elementary school children, in demanding a high standard of competence for their teachers, in creating a really meaningful and well integrated curriculum and in developing many educationally progressive principles and practices.

Whether or not these contributions were directly or indirectly influential in moulding modern educational theory and practice, it must be admitted that the development of an adequate educational system at so early a period in history showed keen social insight and profound psychological understanding.

Maccabiah

(Continued from page 13)

will be quartered in one area to promote good will and social relationships. In this cosmopolitan setting, called Maccabiah Village, athletes will find customs and language no bar to better understanding of each other and the furtherance of good sportsmanship. English and Yiddish are usually adopted as the universal languages in efforts to ease the language obstacles.

In addition to the Maccabiah program there will be a series of exhibition events for non-Jewish International Olympic champions of various countries. This will provide the people of Israel with their first chance to see these champions in action. This novelty was added to the competitive program to enable the athletes and fans of Israel to learn by observing the stars in action and further the already great interest in sports in Israel.

While we have stated that no contestant may buy his way in; it should be emphasized that all team managers, including the officials, are also paying their own freight. This group is appreciative of the fact that Israel has been given the nod to appear in all future Olympic Games, and that the main qualification for this was their expertness in conducting the Maccabiah.

Twenty-one years ago the first World Maccabiah was hailed as restoring to Jewish Youth the physical strength of which it was robbed during the generations of the Ghetto. The modern Maccabi movement, particularly through the Maccabiah, has fully redeemed its early pledge to restore Jewish youth to a healthy pride in its physical strength, courage, self-reliance and the joy of life through the regeneration of our people.

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Compulsory Service For Women

(Continued from page 5)

and without the country against what they called attempts to force girls into "prostitution" and "apostasy" ignoring the tremendous concessions made in their interests.

The situation was further complicated for the moderate religious parties who have had a hand in drafting the bill by a ruling of the Chief Rabbinate voicing its disapproval of the bill as tending to have harmful consequences. This was followed by a directive from the same source calling on the Mizrahi parties not to vote for the bill, in spite of the fact that they had committed themselves to such a law.

The standing of the Chief Rabbinate has been subject to strain due to the handling of the situation, especially as it placed their most faithful supporters in an unenviable position. In the Knesset the bill passed its first reading and into committee stage against the opposition of the Aguda and Communist members and the abstention of Mizrahi members and Cherut, and non-participation of Hapoel Hamizrachi in the vote. The spokesman of the Mizrahi parties explained that they had no alternative since they could not violate a decision of the Chief Rabbinate.

The future course of events in this complex matter is an internal affair of Israel for its citizens and representatives to settle between themselves by democratic processes. Observers abroad may have their own opinions about this vexed problem but it is their duty to take account of the whole picture and be in possession of all the facts before passing judgment.

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The Brooklyn Jewish Center Review

October, 1953

3000th ANNIVERSARY

The Story of Jerusalem Through the Ages

By DAVID I. MARMOR

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By PERCIVAL GOODMAN

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NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

OCTOBER 1953 — HESHVAN 5714

No. 8

Pride in the Center

AT THE end of last month's series of holidays we celebrated an additional holiday, Shemini Atzeret, unique in its nature and distinctive in its import. At the end of the many days of communion with the Eternal, during which the prayers and thoughts of the Jews were concerned with humanity's plight, we were asked to tarry for a day—the eighth day of Assembly, and direct our prayers and thoughts to our own people's problems and accomplishments. In that lingering mood of Shemini Atzeret we turn our gaze upon our own Center and its departments, and we feel a glow of justifiable pride.

The Hebrew and Religious Schools and the Youth Activities Department report an unprecedented enrollment, with a daily growing waiting list; our Sabbath services are being attended by an increasing number of worshippers; the Sisterhood, Young Folks League, the Mr. and Mrs. Club, and the P. T. A., note a heightened interest on the part of the membership in their respective programs; the Adult Education Institute has successfully completed twenty years in the field of Adult Jewish Education and is beginning the new year with high hopes of serving an even greater number of people; the *Center Review*, the only Anglo-Jewish institutional magazine of its scope, is continuously gaining in acclaim for its literary quality and its effectiveness as a medium of Jewish information and popular education.

Despite gloomy predictions of "changing neighborhood" our Center is now be-

ing called upon to serve many more of our people and in more varied ways. Our physical facilities are being taxed to the bursting point and beyond. It is gratifying to note that the leadership of our institution has taken cognizance of our

additional needs and is seriously considering the improvement and expansion of our physical plant. Every member of our Center should strengthen the hands of our officers and leaders in their efforts to sustain and increase the effectiveness of our institution.

—DR. BENJAMIN KREITMAN.

Menahem Ribalow—In Memoriam

THE *Review* joins the lovers of Hebrew throughout the world in mourning the untimely passing of Menahem Ribalow. He was a true *Chalutz* of the Hebrew language and culture in America. Thirty-two years ago, when he was in his thirties, he founded the *Hadoar*, the only Hebrew weekly periodical that we have in America, which he edited until the day of his death. It was a tremendous undertaking; many doubted the possibility of maintaining a Hebrew journal for more than a brief period. Many were the difficulties and obstacles that Ribalow had to face. But he never permitted himself to become discouraged. Like the *Chalutzim* in Israel, he was imbued with a great love for his ideal, and persisted in his task of spreading a knowledge and

love for our ancient sacred tongue.

In the last year he had the daring and the vision to start a new venture—the *Mabua*, a quarterly to further spread Hebrew literary creations.

He was not only an organizer, worker and editor, but also one of the greatest literary critics of our day. His knowledge of Hebrew literature, ancient as well as modern, was vast, and his critical evaluations are among the best that we possess today.

His death is an irreparable loss to the Hebrew language and culture. May his life inspire us to love and to serve the Hebrew cause to which he gave his very life.

—ISRAEL H. LEVINTHAL.

Hebrew Advances in American Education

A PUBLICATION sponsored by the Board of Education of the City of New York lists 1,400 colleges and universities throughout the country that give entrance credit for the study of Hebrew. The list has been compiled after extensive research by Mr. Judah Lapson, head of the Hebrew Culture Council of the Jew-

ish Education Committee. Mr. Lapson has made the promotion of Hebrew in our public high schools and colleges his life's work. Because of his pioneering zeal and sense of dedication, thousands of students now have an opportunity to study Hebrew as a language in New York

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

Another View of the Political Campaign

THE political campaign in our borough and city is now in full swing. The feeling of partisanship in every campaign is tense, and the present one is no exception. It is difficult to discuss objectively and dispassionately some of the problems that arise in every campaign, but, I should like to touch upon one or two that need clarification.

It is an accepted rule among the leaders of all the major political parties to name as candidates for the various offices men representing the three dominant religious faiths—Protestant, Catholic and Jewish. Lately, it has become the practice of the leaders to think also of the ethnic and racial groups, and so we see men chosen because they are Italian or Negro in order to attract voters among their respective groups.

Ideologically, of course, the whole procedure is wrong, based upon a fallacious principle. We are all Americans, and a prospective candidate should be named only upon the basis of his character, ability and service to the community, regardless of his faith, color, or racial background.

I say that "ideologically" the present system is wrong. But the political arena is not founded solely on idealism. There are practical considerations which the organizations and their leaders must face, and so I can understand (though I do not altogether accept) the reasons which prompted the adoption of the present system. If a Catholic must be named to satisfy the voters of the Catholic faith, and a Protestant to please the Protestant voters, then, of course, there should be a Jewish candidate in consideration of the Jewish voters.

I cannot speak for the other groups,—though I have been told by some who ought to know that persons of other faiths are generally selected because of their devotion to their respective faiths and their great service to their own churches—but I feel strongly when it comes to my own faith. I believe that if a Jew is to be named he should not be a Jew just in name or by birth. He should be a Jew recognized by his co-religionists for his adherence to his faith, for his religious idealism, for his service to his people. The man's ability to serve

in the particular office is, of course, to be considered. But that should be fundamental in the choice of all candidates of all faiths. But once he possesses that ability, and if he is named out of respect to my faith, then I have the right and the duty to expect him to be a worthy representative of my faith, one whose life exemplifies the teachings of our religion. The fact that the candidate is a member of a congregation is not enough. I want to know if he is a worshipper in the Synagogue, if he takes an interest in the work of his Synagogue, if he shows any interest in the many problems that face his co-religionists, if he is actively helping to further his people's future. I do not want a Jew to be my representative who reminds himself of his Jewishness just at election time.

I think that more and more of our Jewish citizens are beginning to feel as I do on this subject, and I think, too, that the leaders of the various political parties are beginning to realize this fact. I am happy to see in the present campaign some candidates who are well known by all Jews because of their outstanding service to their faith and their people, men whose names are known not simply because of their political standing, but because of their devotion to many causes in the fields of Jewish philanthropy, education, religion and the safeguarding of Israel.

Speaking for myself, therefore, when I enter the voting booth, I shall have considered first of all each candidate's fitness for the office he seeks, and, if he happens to be a Jew, I shall vote for him only if I know that his life and his service deserve my vote, that as American and as a Jew he has lived in the spirit that both these terms imply.

Israel H. Peruthal

EDITORIALS *Continued from page 3*

City and in eleven other cities throughout the country.

The recognition of Hebrew by our colleges and universities is a step forward in promoting a knowledge of our old-new language. This is as it should be, for the Hebrew language helped in the foundation of our American culture. Hebrew was one of the required subjects in Harvard University in 1636 when that institution was founded. Colleges such as Yale and Kings College (Columbia) followed the lead of Harvard by making Hebrew compulsory for their students. It was the custom of the president of Yale University to deliver an oration in Hebrew at the annual commencement

exercises. The Bible, studied both in the original and in translation, gave our founders the great ideals which laid the basis of our culture.

The reintroduction of Hebrew on the American educational scene is quite in keeping, therefore, with the American tradition. The study of Hebrew today includes not only the works of the Bible but also the books and songs of modern Israel. The Jewish community should rejoice that such a splendid opportunity has come our way to acquaint our youth with the language which has accompanied our people since its very birth.

—MORDECAI H. LEWITTES.

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3000th ANNIVERSARY

THE STORY OF JERUSALEM THROUGH THE AGES

By DAVID I. MARMOR



A view of Jerusalem. Apartment houses surround the low Knesset (Parliament) building in the center.

THIS YEAR marks the approach of the Trimillennium Festivals observing the 3000th anniversary of Jerusalem as the capital of Israel. The newer portion of the ancient city, whose political hegemony is now divided between the new State and Transjordan bids fair to become again, in our day and age, an important, modern, industrial, cultural, and governmental center, symbolic of the vigorous growth of democracy represented by the State of Israel in the Middle East.

It is a historic link between Israel's past and the new tradition that has grown up around the modern Zionist movement, which was in large part responsible for the establishment of the new State in 1948.

In August 1949, thousands of visitors and the inhabitants of Jerusalem witnessed the reinterment of the remains of Theodor Herzl, the visionary of the "Jewish State." "Mount Herzl," a commanding hill in the northwestern part of the city, has since become a historic monument of the Jewish people.

In 1951, the 23rd Zionist Congress, the representative body of the Zionist movement all over the world, convened in Jerusalem for the first time in its fifty-five-year history. The gathering met in the Jerusalem Convention Center. The Center was conceived as "the Temple of the Nation for every sphere of creativity, a rallying place for our achievements, both material and spiritual, and a museum repository for the treasures of our national revival."

The main structure includes the Congress Hall with a seating capacity of four

thousand plus transmission and simultaneous translation facilities, an amphitheatre with a seating capacity of eleven thousand, extensive exhibition grounds, and a huge square to accommodate twenty-five thousand people. The Convention center also aspires to be a meeting place for the promotion of international understanding and cooperation. The International Scientific Symposium on "The Conquest of the Desert" was held there in 1952. The International Exhibition on the same theme will take place this year with the participation of thirty countries.

The establishment of Israel's capital in Jerusalem by King David 3,000 years ago consummated the unification of the Jewish tribes into one nation and into one independent body politic. On the other hand, the capture and destruction of Jerusalem, first by the Chaldeans (586 B.C.) and later by the Romans (70 A.D.) terminated Israel's independence. The day of the fall of the city and the ruin of the First and Second Temples—*Tish'a b'Av* (the ninth day of the month of *Av*)—is the most tragic day in Jewish tradition. It was during the first exile, "besides the rivers of Babylon," that the nation took the oath of eternal fealty, fealty to and union with Zion and Jerusalem:

*"If I forget thee, O Jerusalem,
Let my right hand forget her
cunning."*

This pledge has been echoed through all the exiles and dispersions of the Jewish people during the last two thousand years, and the magic words, "Next year in Jerusalem," recited on the most solemn holidays, as Yom Kippur (Day of Atonement) and Passover, enshrined all the yearning prayers, and hope for redemp-

tion, national revival, and return to the cherished homeland.

Jerusalem and Mount Zion were the inspiration and the goal of the many messianic movements throughout the Jewish dispersion which kept alive the hope for "the ingathering of the exiles" in Israel. The salvation of the world as well was centered around Jerusalem. The message of universal peace and justice will come from there:

*"For out of Zion shall go forth the
Law,
And the word of the Lord from
Jerusalem,
And he shall judge between the
nations . . .*

*Nation shall not lift up sword
against nation,
Neither shall they learn war any
more."*

(Isaiah II, 3-4)

Jerusalem has been the main motif in Jewish art and literature. It is one of the most recurrent names in the Bible, being mentioned about four hundred times. At various times it is referred to as "the City," "the Holy City," "the City of God," "the Joy of the Whole Earth." Jewish lore and tradition adorned "the City" with the most lofty attributes. Jerusalem is "life," "eternity," "eternal light," "justice."

Ancient sages expressed the central position which the city occupied in the life of the nation—even in geographical terms: "*Eretz Israel* (the Land of Israel) is in the middle of the world and Jerusa-

David I. Marmor formerly taught in Israel schools and the Hebrew University, and is now with the research department of the Israel Office of Information.

lem is in the middle of *Eretz Israel*."

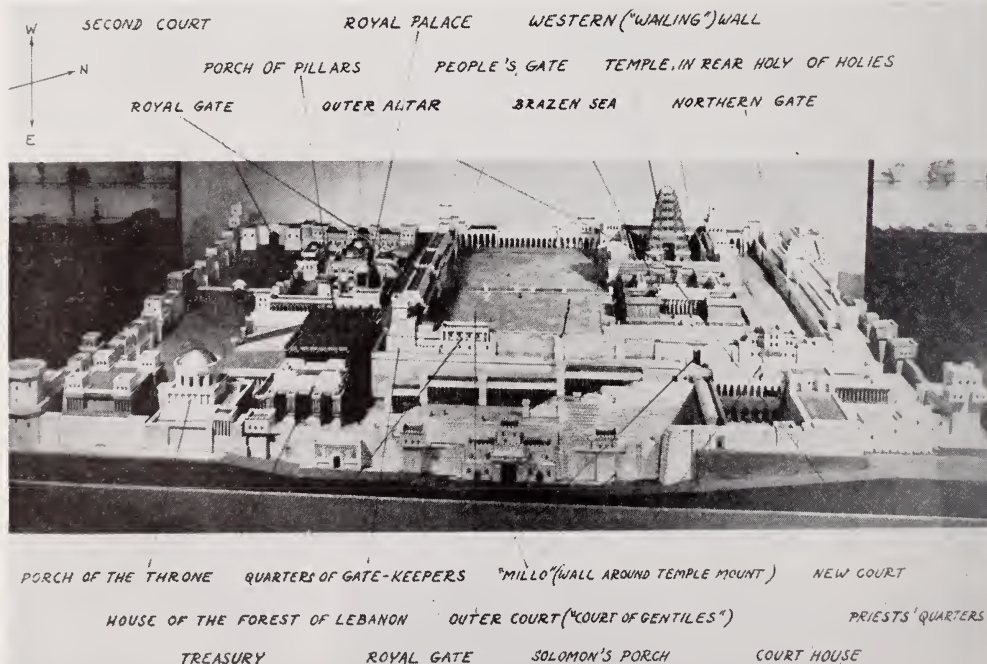
With the destruction of Jerusalem and the Temple, Jewish mysticism evolved another city—the heavenly Jerusalem. However, the devotion and attachment to the real, the living city were so intimate and profound that even mystic imagination could not replace it. Ideal and heavenly Jerusalem has been linked to and made dependent on the material and earthly one; one has no existence without the other.

It is this uniqueness of Jerusalem in Jewish history, religion, lore, and tradition which has been transmitted to Christianity and Islam. It is of interest to note that the Arabs called Jerusalem, "Bit Al'mukaddas," which corresponds to the Hebrew, "Beth Hamikdash"—the Temple, which has been sanctified in Islamic tradition as well. The subsequent Arabic name of Jerusalem—El Kuds (the Holy)—was derived therefrom.

Encompassed by cupola-like mountain ridges which rise up to three thousand feet above sea level, Jerusalem is one of the oldest cities in the world, with a recorded history of about thirty-five centuries. The first reference to the city by its present name is found in the Tel-el-Amarna Letters of about 1400 B.C. Situated as it was in the patrimony of the tribe of Judah, David made it the capital of the State about 1000 B.C. (3,000 years ago according to the Jewish calendar). With the transfer of the Ark of the Covenant to Jerusalem by David and the construction of the Temple by King Solomon, it became the religious and spiritual center of the nation as well. During all the onslaughts of the armies which coveted Palestine, Jerusalem never surrendered. It was the last to be conquered, and the first to be redeemed as the symbol of deliverance and independence. It heroically and miraculously withstood the Assyrian

hordes of Sanherib (701 B.C.) but fell before the Babylonians of Nebuchadnezzar (586 B.C.). In "Cyrus Declaration," whereby the King of Persia gave permission to the Jews to return to their country (538 B.C.), reference is made to Jerusalem as the symbol of restoration.

At the end of the fourth century B.C., Jerusalem, like the whole of Palestine, passed under the control of the Greeks who abrogated the internal autonomy enjoyed by the country under the Persians. The revolt of the Maccabees (168-165 B.C.) centered around Jerusalem, which the Seleucids of Syria intended to make a Hellenistic city. The recapture of Jerusalem and the resumption of the services in the Temple (165 B.C.), celebrated as the "Hanukah" Festival, started the struggle for complete independence which was achieved some twenty years later and which has since animated and inspired the struggle for freedom and indepen-



A reconstruction of the Ancient Temple on exhibit at the Jewish Museum in New York. It is the work of a Brooklyn Hebrew teacher, the late Joseph Doctorow, who devoted many years of his life to it. He referred to Biblical and Rabbinic sources for the details. The model is made of wood, composition and plaster, and measures 9 by 12 feet.

dence throughout subsequent Jewish history.

Under the Hasmoneans, Jerusalem reached new glories as the beautified and fortified capital of a flourishing and strong State as well as the spiritual center of all Jewry. Independent Judea did not, however, escape the Roman sway over the Middle East. The failure of one of the most heroic defenses in history delivered the besieged, starved, and ruined Jerusalem to pillage (70 A.D.). "Judaea capta" revolted and Bar Kochba recaptured Jerusalem and held it for a short while (131-132 A.D.). However, the fall of Jerusalem and the destruction of the Temple terminated Jewish statehood for 1,878 years.

The renaming of the city as Aelia Capitolina and the exclusion of Jews from residence in Jerusalem did not detach it from the soul and body of the Jewish nation. The Jews clung to the ruins around the Wailing Wall, the only remnant of their past glory. They made pilgrimages to Jerusalem and settled there in the face of enormous difficulties.

Since the destruction of the Second Temple there has not been a single period without a recorded Jewish community in Jerusalem. Those throughout the world who could not reach it physically turned in the direction of the city in their prayers.

After the struggle between Persia and the Byzantine Empire over Jerusalem, in which the Jews took a prominent part, the city was conquered by the Arabs in 638. It never had any marked political significance in the Arab empires of the Middle Ages nor in the subsequent Turkish Empire. In the religious tradition of Islam, Jerusalem, with the Dome of the Rock, ranks third after Mecca and Medina.

Jerusalem, although intimately associated with the life of Jesus, did not focus the religious fervor of the faithful in early Christian history. It was only from the fourth or fifth century that Jerusalem became a place of Christian pilgrimage. In 1099 the Crusaders occupied the city and held it for nearly one hundred years. "Apart from this brief period," stated a noted Christian clergyman and scholar, "Christians have been satisfied if



The buildings in Jerusalem housing the Jewish Agency, the Jewish National Fund and the Keren Hayesod. A new wing is being built at the extreme right to be occupied by the Prime Minister. These buildings are likely to be the nucleus of a large centre taking in many official structures.

they could maintain their Holy Places undisturbed, and if pilgrims were allowed to visit them."

For the next three hundred years Jerusalem changed hands among Arab, Mongol, and Mameluk conquerors, and with them the Jewish community went through the vicissitudes of destruction and reconstruction.

Following the expulsion of the Jews from Spain (1492) and the Turkish conquest (1516), Jerusalem enjoyed a significant revival, so much so that the idea of restoring the Sanhedrin, the supreme legislative and judiciary body which existed during the latter part of the Second Temple, was widely discussed.

The oppression and corruption of the rulers during the long period of Ottoman disintegration did not deter Jews of Europe, Africa, and Asia from "ascending" to Jerusalem. "The real owners of the country," writes the French poet, Chateaubriand, "—no matter how they are oppressed, they still hope for the redeemer."

The hope of the "Mourners for Zion and Jerusalem," of the various messiahs and their followers, of the dreamers and the faithful was not in vain. The last hundred years have witnessed a tremendous revival of the city of Jerusalem comparable to that of the time of Ezra and Nehemiah and the Hasmoneans.

In the sixties of the last century, thanks to the initiative of the Anglo-Jewish philanthropist, Sir Moses Montefiore, the Jews reached outside the city walls and there established the first quarters, thus laying the foundations for the new city.

The modern return of the Jews to Palestine in the wake of the Zionist movement invigorated these modest beginnings. At the end of the 19th century about half of the 30,000 Jerusalem Jews lived outside the walls, and on the eve of World War I two-thirds lived there.

The city gradually regained its Jewish character. While at the close of the eighteenth century the Jews constituted about ten per cent of the city's population (1,000 out of 9,000), in 1913 they numbered 48,000 out of a total population of 75,000. All walks of life were represented in this growing community. Artisans, merchants, intellectuals, and professionals helped in creating the basic conditions for a thriving city. With the increase of the population and the vigorous development of various educational and cultural activities, Jerusalem began to resume its central position in Jewish life. It was from Jerusalem that Hebrew spread as a living and spoken tongue, through the activities of Eliezer Ben-Yehuda who settled there in 1881. Here

the first Hebrew Art College and National Museum *Bezalel* was established in 1906. As far back as 1895 the famous Hebrew critic, Reuben Brainin, published an article entitled "On the Establishment of a Hebrew University in Jerusalem." The idea of creating a modern center of Jewish learning and research in Jerusalem was favorably received in the Jewish world and taken up with determination and practical planning by a group of outstanding personalities headed by Dr. Chaim Weizmann and Dr. Judah L. Magnes, then of New York. Their efforts were successful, and on the eve of the outbreak of World War I, Mount Scopus was acquired as a site for the Hebrew University.

On July 27, 1918, a few months after the promulgation of the Balfour Declaration, when the war in Palestine was still going on, Mount Scopus, from which Titus, 1850 years before, commanded his cohorts to destroy Jerusalem and Jewish independence, witnessed the laying of the foundation of the Hebrew University by Dr. Chaim Weizmann in the presence of the British General Edmund Allenby, representatives of the Allied Governments and the heads of the various religious communities including the Mufti of Jerusalem, Haj-Amin al Hussein, on behalf of the Moslem community.

For nearly nineteen centuries after Judaea lost its independence, Palestine never constituted an independent political entity. With this degradation of the country, Jerusalem also fell into decay. Not until the League of Nations, through the Mandate, gave recognition "to the historical connection of the Jewish people with Palestine and to the grounds for re-constituting their national home in that country," was Palestine restored as a political entity. The endeavors and achievements of revival and reconstruction in the short period preceding World War I were to bear fruits during the Mandatory regime. Jerusalem became the seat of the central government and again resumed its role as the capital of the country. Besides the headquarters of the Mandatory administration, Jerusalem housed those of the Jewish autonomous bodies representing Palestinian as well as world Jewish organizations. The Jewish Agency for Palestine, the Vaad Leumi (National Council of Palestine Jewry), the Jewish

National Fund, etc. have their headquarters in imposing buildings in Jerusalem. These Jewish central institutions performed vast administrative functions affecting the country as a whole. The Royal Palestine Commission of 1936 even considered them "as a government existing side by side with the Mandatory Government." The development of the country through Jewish immigration necessitated the concentration of thousands of officials in government as well as in Jewish institutions in Jerusalem. Various economic, social, and cultural establishments came to life in their wake and have been dependent on them ever since for their existence. New residential quarters and garden suburbs sprang up to house the great influx of people which nearly trebled the city's population during the thirty years of the Mandatory regime, from 60,000 in 1917 to 164,000 in 1947. The Jewish population increased from 34,000 to 104,000, thus constituting about two-thirds of the total population with only 2,000 inside the walls of the Old City.

Besides the Hebrew University many learned societies and academies have made the city a cultural and intellectual center of the country and of the Jewish people as a whole. The Hebrew Language Committee which is being transformed into the Hebrew Academy, the Palestine (now the Israel) Historical and Ethnological Society, the Jewish Archeological Society, the Bialik Foundation, the Rabbi Kook Foundation, and the various scientific societies attached to the Hebrew University have their headquarters in Jerusalem. The magnificent Rockefeller Museum built by John D. Rockefeller and the Y. M. C. A., one of the most imposing structures in the country, were important contributions to the metropolitan character of the new city.

Economically the city has been an integral part of the country which it has served administratively and culturally. Some promising enterprises in the field of the pharmaceutical and diamond industries were developed towards the end of the Mandatory period. However, owing to its special character, Jerusalem has naturally been dependent on the economy of the country as a whole.

On November 29, 1947, the United Nations resolved to re-establish an independent Jewish State in Palestine. The

Arab States, members of the United Nations, threatened publicly to oppose with force this resolution of the highest authority of the international community of nations. Twenty-four hours had not elapsed from this historic moment at Lake Success when Arabs set fire to the Jewish commercial center of Jerusalem. The Arabs made good their threats. The arson in Jerusalem ignited attacks on Jewish life and property throughout the country and kindled the fuse of a war of aggression by the Arab States against Israel on the day of the Declaration of Independence. As had happened several times in the past, Jerusalem bore the brunt of this tragic conflagration. Sniping, mining, and the blowing up of apartment houses and office buildings, with hundreds of people killed and thousands wounded and maimed, plagued Jewish Jerusalem for months. On one day about four score of Jewish nurses, doctors, scholars, and students heading for the Hadassah Hospital and the Hebrew University were wantonly murdered.

Surrounded by Arab territory, the city was connected with Jewish Palestine by a single highway passing through a predominantly Arab area infested with Arab ambush and guerilla bands. Soon the city, with its more than 100,000 Jews, was virtually cut off from its sources of water supply, food, fuel, armaments, and reinforcements. The siege began with the British police and army still responsible for maintaining order and security, standing by at best or obstructing Jewish self-defense.

The besieged city stood up to its past heroism and geared itself for defense. The able-bodied, men and women, joined fighting units and the police force. Others helped on fortifications and the maintenance of essential services. An Emergency Committee representing all sections of the population was set up to deal with the distribution of food, water, and fuel.

Those on the coast and in the valleys and the hills, although having their hands full with their own defense, did not forsake the beleaguered city. In April, 1948, "Operation Nachson" (after Nachson Ben Avinadav, who was the first to jump into the water when Moses led the Jews across the Red Sea), took place. A

Haganah brigade composed of members of various formations from all over the country three times broke through the siege across miles of hills and defiles and escorted huge supply convoys to Jerusalem. Hundreds of trucks and other vehicles with signs, "If I forget thee, O Jerusalem," and loaded with food, fuel, and other essentials reached the city. "Operations Nachson" helped the city stave off starvation, thirst, and annihilation during the subsequent two months of siege and bombardment by the combined Egyptian and Transjordanian forces. These efforts could not save the isolated and encircled Jewish Quarter in the Old City. This small community composed chiefly of old folk and families was valiantly defended by a handful of *Haganah* fighters outnumbered by thirty to one. The reinforcements which broke their way through the walls of the Old City and the Jewish capture of Mount Zion overlooking the walls could not change this situation. With no food or ammunition, they held out to the end until most of them were killed or wounded. On May 28 the survivors surrendered and were taken into captivity in Transjordan. At the same time the few defenders of Mount Scopus, encircled and cut off from the rest of the city, withstood all the Arab attacks.

Meanwhile, under the constant fire of the enemy, thousands of Jerusalem's inhabitants, old and young, constructed the so-called "Burma Road" through hilly country to relieve the city from the siege. After the siege the road was improved and renamed "The Road of Valor."

The second and final truce of July 18 found Jerusalem divided into two parts: the Old City within the walls under Transjordan control and the new city under Israel control. Jewish Jerusalem continued to be shelled for months. However, the city had been saved through the devotion, courage, and sacrifices of its inhabitants and the exploits of the Israel army operating from the coast. The ordeals of the siege and the heroic feats of liberation forged an unbreakable link between the city and the rest of the country.

The United Nations which, out of consideration for the association of the three great religions with Jerusalem, had passed a resolution to internationalize the city, looked on impassively at the destruc-

tion and death wrought on the city by the Arab invaders. Twenty-seven Jewish synagogues in the Old City, most of them Holy Places for all Jewry, were destroyed and no action was taken to prevent this vandalism, nor was any protest voiced against it. Actually they were the only Holy Places destroyed during the war.

Apart from historical, cultural, and national considerations, the "corpus separatum" status for Jerusalem is imprac-

tional interest in the Holy Places. In 1950 the Fifth Session of the General Assembly of the United Nations rejected a Belgian proposal to set up a commission for the implementation of internationalization. Recently the Seventh Session of the General Assembly declined to reaffirm the principle of internationalization. By rejecting these proposals, the General Assembly of the United Nations indicated that the internationalization of Jerusalem



Ben Yehudah Street in Jerusalem, in the business section.

tion also from an economic point of view. Devoid of its central position as the capital of the State, Jerusalem would fall into decay as it did during the period between the Hasmoneans and the Mandate.

There is a growing conviction in world public opinion that methods other than the territorial internationalization of Jerusalem should be employed to satisfy inter-

national interest in the Holy Places.

In 1950 Israel submitted to the Trusteeship Council certain proposals whereby international concern for the Holy Places would be harmonized with the historical connections, national allegiance and economic as well as security needs of the city. According to the Israel plan, the United Nations, through its representative

(Continued on page 22)

The New Synagogue

By Percival Goodman

Percival Goodman is a New York architect who, since 1947, has specialized in designing synagogues. To date he has created nineteen, located in all parts of the country. The cost of these structures, excluding sites and furnishings, amount to about \$13,000,000. Goodman's work is remarkable for its originality and distinguished by a questing imagination. He is Professor of Design at Columbia University's Graduate School of Architecture, and is a painter and sculptor too. In the following article the architect explains, in his own picturesque way, the reason he came to the building of synagogues and the principles that guide him.

SYNAGOGUES built in the distant past are unimportant architecturally and were surely built by Christian architects, since Jews could not belong to the building guilds. Today, Jewish architects are trying to express our Jewish understanding, our Jewish mysticism, in this most wonderful of all the arts.

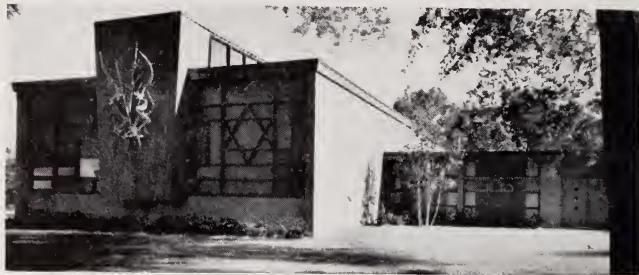
When I first designed a synagogue, it was with no early preparation in our faith. I had but a vague yearning for what I had missed. My wife, Naomi, said that I romanticized my Jewish heritage because I had had so little contact with Jews. "You," she said, "read the Bible or Talmud and think that our people are like that. They aren't like that, perhaps were never like that, and maybe they don't even want to be."

Well, Naomi is right in that they aren't like that, but, after seven years of working with synagogue building committees—Reform, Conservative, and some Orthodox, I do think that they want to be.

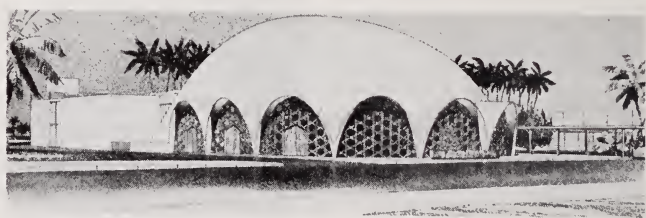
These people who must build for the needs of the people and the love of God! Who are they? Men—and women too,—business of every kind—lawyers, doctors, dentists, all digging deep into their own pockets and spending days and nights discussing the plans, dreaming a dream and raising the money to make it real, and, finally, through the ground-breaking, the corner-stone laying, reach the day of dedication. On that day, each in his

heart feels like Solomon when he prayed at the dedication of the Temple: "But will God in very deed dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less the house I have built." But in his heart he knows also that God in-

Firstly, we have no real tradition of synagogue building, but we can make traditional buildings out of our real tradition, which is the service and the congregation. In every building I have designed, it is the way in which the service is carried out which established the



The Synagogues illustrated on these pages are the work of Mr. Goodman. Above, the B'nai Israel in Millburn, N. J. The panel design represents the Burning Bush.



The new Temple Beth Shalom in Miami, Florida. It fronts on a waterway, and the building has the exotic appearance to blend into the tropical atmosphere.



This is the Temple Beth El, being constructed in Providence, R. I., at a cost of about a million and a quarter. It has a remarkable domed synagogue that can accommodate over 1,600, classrooms, a library, a garden for a Succah (which all Goodman houses of worship have) magnificent foyers and a sumptuous ballroom for social affairs.

deed will dwell there, for God will dwell where people love him.

Nineteen synagogues, designed from Florida to Colorado to New England, makes me, I suppose, an expert. The principles motivating the designs are these:

whole tone and feeling of the sanctuary. And, may I say that I don't listen passively to the generalities of the committee in finding this tone, but search for myself and find it often where none thought it existed.

In the usual synagogue there are two

menorabs. These flank the ark, and are electrically-lighted, decorative accessories. Above the ark, the *ner tamid*, another decorative accessory which, more often than not, with its red electric bulb resembles an exit sign.

Now both *menorab* and *ner tamid* are written of in *Exodus* for anyone to read. They were surely not intended as decoration, but as symbols full of meanings, not only in appearance, but in use. Consider the seven branched *menorab*. *Exodus* calls for one such candlestick, and it was made of gold. Then why do the architects provide two? A candlestick should hold candles, not electric bulbs. This is simple functionalism and functionalism also requires that an object be used. It is our Jewish custom to light candles welcoming the Sabbath. Shall we not light them in the sanctuary as well as in the home?

In the synagogues that I design, I ask that the Friday night service start with the candle lighting, and that these candles be the very ones growing out of the *menorab*. The *menorab* becomes then a living element in the service. Again, the Talmud forbids copying that which was in the Temple, so you will find in old examples of the menorah, eight, ten or even fourteen lights, since there were seven in the Temple. But, let us in this day make the seven-branched menorah, and, when it comes to the center candle, let it be unlit, a constant reminder to all of us that the Temple is not rebuilt, the day of redemption is not yet here, but we have hope. Have we not now the hope that it will be? If we have, then our *menorab* is ready for the great day and in the meantime is a symbol of our optimism and good cheer.

The *ner tamid*—what does it really mean? The rabbis said that it represented the light Israel casts on the world. Perhaps, I say, it means the hearth fire in the prehistoric cave. If that goes out, then death is near. Perhaps, also, in a later time, it is a symbol of guardianship. The light burns but a little time and we know that the watchman watches since he must come to tend the lamp and, hanging as it does over the torah cabinet, he has found the torah safe and undefiled. In the latter sense do I use it. The *ner tamid* is an oil lamp and I ask my con-

gregation to give its guardianship to the youth. The classes preparing for Bar-Mitzvah take down the lamp once a week, clean the bowl and wick, and relight it with a little prayer.

To me the essence of synagogue design lies in this handling of detail. This feeling must pervade the material fabric.

A second principle is that there is no real difference between the sanctity of the parts. Our religion is horizontal: all is holy—the temple, the home, the mountain and the valley. Our faith makes it possible for me to design the social parts, the educational parts and the worship hall as a unity, for all our activities shall be

good as the original. Then is not imitation an abomination? Our modern construction ways are what they are, have their own expressive vocabulary and must be used.

Finally, I hold that God created man in His Own image. God is the creator and man fulfills his godliness insofar as he is creative. To create means to make a new thing, a thing not seen on this earth before. God's house must be filled with the creative spirit.

Such are some of the basic principles which make for God's house.

Now just a word on why, especially at this time, every architect should lend his hand to God's work.



The mural, foyer and Succah garden of the B'nai Israel synagogue in Millburn, N. J. The mural, by the modernist Robert Morterwell, is symbolic of Jewish faith and life. The section at the left represents Tablets of the Law; in the center is a design of criss-cross lines denoting the wanderings of the Jews in the diaspora, and the right panel is a Menorah pattern.

a hymn in His praise.

The third principle is one of structure and practicability.

A fourth principle relates to expression. In design and structure, the work must be of our time. The architect must use the best technical skills, the most advanced engineering knowledge we have. Only the best used in the best way is worthy of God.

With such a basis there can be no question of "modern" or "period" styles. The building cannot be an imitation of some past way, for an imitation cannot be as

At this time, we of the human condition, are in danger of annihilation. Our statesmen have turned out to be politicians, our scientists have invented a demon in a little bottle and don't know how to keep the cork in. To whom shall we turn for guidance? Does *Isaiah* not give the answer? "*Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins.*"

NEWS OF THE MONTH

The Israel-Arab Tension and the United Nations Action

ACTING on a joint request of the United States, Britain and France, the United Nations Security Council met to consider the tension that has developed between Israel and Jordan following the retaliatory action taken by Israelis against a Jordan village from where raids were made into Israel territory by Arabs, killing innocent Israeli residents.

Jordan claimed that 66 persons were killed and nine injured during the Israeli attack on the Jordan village. Israel asserted that during 1952, Arab armistice violations had resulted in 135 casualties, including 60 killed.

As this issue of the *Review* goes to press the Security Council agreed to summon Maj. General Vagn Bennike, the Chief of Staff of the United Nations Israel-Arab Truce Commission, to New York to give an official account of what happened. Jordan contends the raid in question was made by a unit of the Israeli army.

The United Nations headquarters made public the text of the request submitted by the Western Big Three powers to the president of the Security Council. The request was made in identical letters sent by the chiefs of the American, British and French delegations to the United Nations. The text reads:

"I have the honor on behalf of the Government of the United States, to request you to call an urgent meeting of the Security Council to consider, under 'the Palestine question,' the matter of the tension between Israel and the neighboring Arab states with particular reference to recent acts of violence and to compliance with and enforcement of the General Armistice Agreements.

"The United States Government believes that prompt consideration of this question by the Security Council is necessary to prevent a possible threat to the security of the area, and, in this connection that the Council would, in the first instance, be assisted by a report in person

as soon as possible from the Chief of Staff of the Truce Supervision Organization."

The Big Three action resulted from talks in London of U. S. Secretary of State John Foster Dulles with British Foreign Secretary Anthony Eden and Foreign Minister Georges Bidault of France.

A lengthy procedural debate took place at the opening session following a request by Charles Malik, Lebanon delegate, for clarification on exactly what the three Big Powers desired the Security Council to discuss under the heading of "The Palestine Question" as indicated in the proposed agenda. It appeared to be his intention to pin down the discussion to the sole subject of the Israel raid.

The Lebanese delegate proposed that the item be worded as follows: "The Palestine question—recent acts of violence committed by Israeli armed forces against Jordan." He was supported in this by chief Soviet delegate Andrei Vishinsky.

The Western delegates expressed surprise at Mr. Malik's stand. The French delegate thought that the request of the Lebanese delegate was "exorbitant." But later the Arab point of view was incorporated in the agenda.

In Washington Israel Ambassador Abba Eban today asked Henry A. Byroade, Assistant Secretary of State for Near Eastern Affairs, to have the United States Government hear Israel's side of the story of Arab-Israel friction before formulating whatever policy America will pursue at the United Nations Security Council. Mr. Eban today made this known after a discussion with Sec. Byroade at the State Department which lasted for one hour and fifteen minutes.

Mr. Eban said he discussed Israel's hope that members of the Security Council would take a "balanced view" of the Arab-Israel situation and understand Israel's "unique position" with exposed frontiers and "tragic loss of life." He noted that 421 persons were killed or wounded by Arab infiltrators in the last

few years and that recently there were especially heavy casualty lists. The "tragic and regrettable" frontier developments, said Mr. Eban, resulted from Arab hostility and terrorism affecting every home in Israel.

Mr. Byroade was given notice for the first time that Israel would present through the Security Council the full story of its security position. Mr. Eban said this story would interest and "perhaps surprise the world." He said the story would reveal the "enormous difficulties and tension" of life in Israel since the Palestine war ended. This is the story Mr. Eban wanted the United States Government to consider before formulating its policy at the Security Council.

The Ambassador pointed out that Israel has taken the initiative in advocating interstate cooperation for irrigation and power development involving Israel and the Arab states and that this still was Israel's position. Therefore, said the Ambassador, he regretted press reports alleging his government was opposed to such development projects. He recalled "instance after instance" in which his government urged cooperation with the Arabs and branded as inaccurate a press report which said Israel refused to give up certain territory in the interest of regional development and progress.

☆

The United States has officially notified Israel that economic assistance for the Jewish State is being suspended, according to government sources. Funds voted Israel by Congress for the fiscal year 1954 were never specifically listed by an exact amount but were estimated to be about \$65,000,000.

The suspension was originally visualized in connection with the canal project near the Israel-Syrian frontier which the State Department viewed as a violation of armistice terms and a threat to peace. Notice of intent in the State Department action was given Israel about two weeks ago, sources in Washington said.

The question of the canal project was touched upon today by Israel Ambassador Abba Eban in the course of a talk he had in the State Department with Acting Deputy Under Secretary of State Robert Murphy. The Ambassador said he had

(Continued on page 23)

New Books

"Modern Hebrew" (Ivrih Hayah) — Part 2, by Harry Blumberg and Mordecai H. Lewittes. Hebrew Publishing Co., of New York.

The first part of "Modern Hebrew" (Ivrih Hayah) published over six years ago has become one of the most popular Hebrew text books, not only in this country but in other lands as well. It has proved valuable to boys and girls of high school age and to adults. Later, when teachers experimented in upper grades of Hebrew schools, the book was found to be successful there too.

Encouraged by this success, the authors published the much needed second part, which will undoubtedly be received with the same enthusiasm. The authors were motivated by the same aim, namely to enrich the student's vocabulary, to increase his fluency in expression, and, above all, to make the study of Hebrew both useful and pleasant. The central and prevailing theme in the book is Israel. The stories are centered around this theme. Many of them were taken from the Bible, Midrash and Haggadah, while a considerable number are original. The stories make pleasant and interesting reading.

An important part is devoted to the study of grammar. To make such a study easy and pleasant is a rather difficult task, one in which many an educator has failed. It is particularly difficult to teach Hebrew grammar to an American student who is not familiar with the complex rudiments of grammar of other foreign languages. The authors of "Ivrih Hayah" have succeeded in great measure in facilitating this difficult task. The grammatical rules are presented in popular form and are illustrated in a lucid manner. The exercises which follow each rule help the student in its application.

The value of the book is enhanced by supplementary reading selections, by a conversational guide and by a summary of the grammar and syntax. Among the important features in the second book are facts which every student of Hebrew should know. They are: the influence of other languages in Hebrew, important dates in Jewish history, founders of the State of Israel, etc.

—LEO SHPALL.

FIRST FORUM LECTURE

—1953-4 SEASON—

MONDAY, NOVEMBER 30

8:30 P.M.

AT BROOKLYN JEWISH CENTER

WAYNE MORSE

UNITED STATES SENATOR
FROM OREGON

The Most Controversial
Figure in Congress

SUBJECT TO BE ANNOUNCED

Tickets at Center Office

About People in the News

MORRIS WOLF, 70-year-old attorney and Jewish communal leader of Philadelphia is to be appointed general counsel for the Foreign Operations Administration.

Mrs. Isidore Kohn also of Philadelphia, was honored as a "Distinguished Daughter of Pennsylvania" by Governor John S. Fine. The title is the Commonwealth's highest award for outstanding civic service by a woman. Mrs. Kohn's selection was announced by Mrs. William S. Peace, of Rydal, chairman of the Distinguished Daughters of Pennsylvania, who said that Mrs. Kohn was designated for the honor because of her vast selfless services to human welfare and community betterment over a period of nearly half a century.

Lion Feuchtwanger, noted German Jewish author who fled the Nazis, learned in Los Angeles, where he lives, that he had been awarded this year's East German National Prize for his work in art and literature. The award was made by President Wilhelm Pieck.

Harvard College has invited Prof. Harry Austryn Wolfson to remain for four more years, beyond the normal retirement age, in his post as Nathan Littauer Professor of Hebrew Literature and Philosophy and Honorary Curator of Hebraica and Judaica of the Harvard College Library.

The Bronze Star medal for distinguished action in Korea has been awarded to First Lieut. Irving Puziss of the Medical Corps.

Lieut. Puziss, a former interne at Mt. Zion Hospital in San Francisco, was cited by 7th Infantry Division Headquarters for "unparalleled insight, ingenuity and proficiency" and for "keen clinical and surgical judgment and his untiring attention to the wounded."

Prof. Tadeusz Reichstein, the Jewish scientist who received the 1950 Nobel Prize for his discovery of cortisone, the drug which has been used with great success in treating arthritis, rheumatism and other diseases, has developed a new cortisone product, which is more effective

in the treatment of disease than the original medicament.

Harry S. Truman has been voted the Hebrew University Bublick Award for 1953, it was announced by Dr. George S. Wise, chairman of the Board of Governors of the Jerusalem institution and president of the American Friends of the Hebrew University.

Over one thousand leaders in government, business, science and education, including the presidents of some of America's foremost universities and key figures from both major parties, will see Mr. Truman receive the award at a dinner tendered by the American Friends of the Hebrew University at the Hotel Waldorf Astoria on Nov. 12.

The Solomon Bublick Public Service Award, which is granted in recognition of "outstanding public service to Israel, the Jewish people, and all mankind," was first awarded in 1949 to Prime Minister David Ben Gurion of Israel, the only recipient to date.

The 1953 Commerce and Industry Award of the Chamber of Commerce of Greater Philadelphia will be given to Walter H. Annenberg, editor and publisher of the *Philadelphia Inquirer*.

Saul H. Rose, Detroit automobile dealer, will receive a citation from St. Cyprian's Protestant Episcopal Church for significant contributions to the progress of the community. The award is in recognition of the non-discriminatory hiring and upgrading policy practiced by his firm.

The School of Business of the City College of New York was renamed as the Bernard M. Baruch School of Business and Administration in honor of the college's distinguished alumnus.

The United Nations honored the memory of Abraham Feller, high U.N. official who recently committed suicide, by dedicating a reading room in the U.N. library which will carry his name.

Hyem Kramer, of Madison, has been elected president of the Madison Rotary Club. This is the first time that the

position has been held by a Jewish resident.

Prof. Rene Cassin, noted French Jewish leader, was elected president of the International Institute of Administrative Sciences at its world congress in Istanbul. Prof. Cassin is vice-president of the French State Council and is president of the Alliance Israelite Universelle. Israel was among the 38 countries represented.

Prof. Hans Ludwig Hamburger, mathematician who was ousted from the faculty of Cologne University by the Nazis, has accepted a call from the university to return to fill the chair of mathematics. Prof. Hamburger has been teaching in Ankara, Turkey, since 1947.

Unique tribute was paid to Sophie Tucker, the "last of the red-hot mamas," as she celebrated completion of 50 years in show business.

Four hundred fellow players and celebrities of the entertainment world attended a luncheon in her honor given by the Friars Club—the first occasion in the club's long history at which a woman was honored.

Raymond Leizer, Israeli concert pianist before he lost both hands in a land mine explosion during Israel's War of Liberation, was acclaimed recently when he played before the annual congress of the International College of Surgeons with a prosthetic device. The *Herald Tribune*, reporting that Liszt's Hungarian Rhapsody No. 2 was among Mr. Leizer's selections, said that it was "played in a manner that gives no hint of the pianist's handicap."

The Bronze Star Medal "for meritorious service in Korea," was awarded to Sam S. Blank of San Francisco. He is a former first lieutenant in the Transportation Corps with the 25th Infantry.

The citation declared that "Lt. Blank's outstanding service and sincere devotion to duty reflect great credit upon himself and are in keeping with the high tradition of the United States Army."

Gov. Earl Warren before he was named

(Continued on page 23)

NEWS OF THE CENTER

Dr. Kreitman to Preach at Late Friday Night Services

Our Late Friday Night Lecture Services opened for the season last Friday night, October 23rd, with a rich musical program by our Center Choral Group under the leadership of Mr. Sholom Secunda and Cantor William Sauler as chief soloist. The congregation was thrilled with a number of the new songs that were rendered. Rabbi Levinthal preached the opening sermon taking as his theme "The Role of Music in Jewish Life."

This Friday, October 30th, Rabbi Kreitman will deliver the first of a series of sermons on "Our Heritage," and has chosen "The Heritage of Our Bible," as his theme this week.

This subject should be of great interest to our worshippers and we hope that many of our members, their families and friends will be present.

Cantor Sauler will lead the congregational singing and render a vocal selection.

Rabbi Levinthal to Commemorate the 3,000 Anniversary of Jerusalem

Next Friday night, November 6th, at our Late Friday Night Lecture Services, Rabbi Levinthal will join in the nationwide celebration which is now taking place of the 3,000th anniversary of the founding of the holy city of Jerusalem, now the capitol of Israel. He will speak on the subject "Jerusalem—the Heart of Israel."

Federation to Honor Leventhal Brothers

The Federation of Jewish Philanthropies is now conducting its annual campaign at the Center for the support of the 116 institutions affiliated with it. The campaign will culminate with a dinner to be tendered to Mr. Julius Leventhal, a member of the Board of Trustees of the Center, and Mr. Harry Leventhal, a member of our Governing Board, in recognition of the many years of service rendered by them to Federation and other communal endeavors. The committee in charge of

this event is headed by Judge Murray T. Feiden. The dinner will be held at the Center on Thursday evening, December 3rd.

The Brooklyn Jewish Center has always taken a leading part in Federation Campaigns and we are confident that the members of the institution will again come forward with their contributions to this most worthy cause.

Dr. Moses Spatt and Judge Murray T. Feiden, Chairman of the Campaign Committee, appeal for the cooperation of the Center membership in making the campaign and the dinner to the Leventhal brothers a huge success. Please phone your reservations (HY 3-8800) for yourself and your friends or mail them to the Center, 667 Eastern Parkway. Subscription is \$6.50 per person.

Center Kol Nidre Appeal

At the last Kol Nidre service our President, Dr. Moses Spatt, made an appeal to the members of the Center for donations to our Kol Nidre fund, which is devoted to the furtherance of the Hebrew educational activities conducted by the institution.

The list of contributors will be published in a forthcoming issue of the *Review*. Please add your name to this list by sending your contribution. Checks should be made payable to the Brooklyn Jewish Center.

Institute of Jewish Studies for Adults Has Large Enrollment

We are happy to report to the readers of the *Center Review* that our Institute of Jewish Studies for Adults opened last Wednesday night with a large enrollment of men and women for all the courses that will be offered this year. There is still an opportunity for you to join one or more of these courses. Please register in the office of the Hebrew School with the registrar, Mrs. Rabinowitz, as soon as possible. Courses are given in the Hebrew language, from elementary to advanced, Jewish History, Bible, Jewish Religion. There is no tuition fee except a nominal registration fee. The Institute

is open to everyone in the community. Most courses are given on Wednesday evenings. Special courses for women who cannot attend in the evening are given on Monday, Tuesday and Thursday mornings.

Silver Kiddush Cup Presented to Center

A beautiful silver kiddush cup designed and made especially for the Brooklyn Jewish Center by Mr. William B. Meyer of Newark, N. J., was presented by Mr. Meyer in memory of the late Mr. Philip Feinberg and his wife Rose Feinberg, both among the earliest members of our Center. Mr. Meyer is the brother of the late Mrs. Feinberg. The cup will be used at the Synagogue services whenever kiddush is recited.

Sabbath Services

Friday evening services at 4:45 p.m.
Kindling of Candles at 4:40 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Haye Sarah" Genesis 23:1-25:18.

Haphtorah Reading: Prophets—I Kings 1:1-31.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:15 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 4:15 p.m.

Mincha services at 4:45 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 4:45 p.m.

Special Late Maariv at 7:30 p.m.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Theodore Leibler in honor of their son's Bar Mitzvah.

THE YOUNGER MEMBERSHIP

THE Young Folks League recently attained new heights in its never-ending climb toward integration of its activities with those of the Synagogue. On Shabbat Shuvah, Saturday, September 12, members of our group conducted the entire service at the Center before a host of Young Folks Leaguers, and all enjoyed the thrilling experience of participation in some of our most beautiful Sabbath ceremonies. Among those who participated were Gerald Jacobs, Nat Horowitz, Eileen Selig and Dorothy Hirschhorn. Harold Kalb, our president, delivered the sermon, taking as the theme of his address the first line of the Haftarah, "Return, O Israel." A Kiddush for our members followed the service.

* * *

For the first time in our history, the Young Folks League, in conjunction with the Mr. and Mrs. Group and the Junior League held a Simchas Torah Festival. A large attendance, composed mainly of members of our group, joined in celebrating this joyous occasion and all had an opportunity to participate in the service and the Torah procession. Following the service, refreshments were served in the spirit of the occasion and everyone joined in singing traditional and Israeli songs and dancing.

* * *

A memorable evening in the history of Y.P.L. is in store for the New York region. On Sunday evening, November 15, a performance of "YPL Quartet," will be given at the Jewish Theological Seminary. Outstanding artists will perform with many of our talented Y.P.L.'ers, including members of our own Young Folks League, in a program dedicated to the Jewish Arts. Admission will be \$1.00 in advance and \$1.25 at the door. Social dancing and refreshments will follow the performance.

* * *

Interest Groups

Oneg Shabbat—follows the late Friday evening service every week, Rosalind Zambrowsky and David Yawitz, Chairmen.

Bowling Group—meets every Sunday at 2 P.M. at Kings Recreation Center, New York and Clarkson Aves., Brooklyn.

Leonard Krawitz, Chairman.

Music Interest Group—meets Thursday evening, November 5 and 19 at 8:30 P.M. Arnold Magaliff, Chairman.

Bridge and Scrabble Group—meets October 29, November 12 and 26 at 8 P.M. Lila Picken, Chairman.

Coming Events

Tuesday, Nov. 3—Y.F.L. will play host to all the Y.P.L. Groups in the New York region. Our Dramatic Group will present a Cantata, "Seven Golden Buttons."

Center Academy Pupil Bar Mitzvah in Israel

The Center Academy of our Brooklyn Jewish Center is very proud that a pupil of its graduating class, Martin Ain, is now in Israel and was Bar Mitzvah on Sabbath morning, September 26th, in the Synagogue near Jonah Camp, the headquarters of the Maccabiah organization. His parents, Mr. and Mrs. Barney Ain, accompanied the American teams competing at the annual Maccabiah Festival in Israel. Young Martin was the mascot of the United States team. We want to congratulate him on having the unique privilege of being Bar Mitzvah in the land of Israel and we feel confident that the memory of that event will influence him throughout his whole life. We want also to congratulate his parents' memorable day in their son's life.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Bernard Horowitz of 225 Eastern Parkway on the Bar Mitzvah of their son, Lawrence David, at the Center this Sabbath morning, October 31st. Congratulations are also extended to the grandparents, Mr. and Mrs. Abraham Ginsburg and Mrs. Joseph L. Horowitz.

Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Henry C. Sandler of 725 Montgomery Street on the betrothal of their daughter, Judith, to Mr. Arnold D. Burk.

Tuesday, Nov. 10—In celebration of Jewish Book Month we will present "Author Meets the Critic." The book to be discussed is "In the Morning Light." The author, Charles Angoff, will be present. The panel will be composed of members of our group.

Sunday, Nov. 15—"Y.P.L. Quartet."

Tuesday, Nov. 17—Y.F.L. Buzz Session.

Tuesday, Nov. 24—Annual Talent Night.

Dancing and refreshments will follow every Tuesday evening activity.

MICHAEL J. ROSENFELD,
1st Vice-Pres.

American Jewish Historical Society Publishes Article by Mr. Shpall

The publication of the American Jewish Historical Society in its recent issue of September, 1953 contains a very learned article written by Mr. Leo Shpall of our Hebrew School and Center Academy faculty. It is a translation of a Russian record of Baron de Hirsch's starting the Jewish settlement in Argentina at the end of the nineteenth century.

Unveiling

The unveiling of a monument in memory of the late Mr. Louis Weinstock will take place this Sunday afternoon, November 1, 1953 at 1:30 p.m., on the Brooklyn Jewish Center Sub-division of the Montefiore Cemetery at Springfield, L. I., Block 321, Lot. 16.

Election Day Gym Schedule

The Gym and Baths Department will be open as per holiday schedule on Tuesday, Nov. 3rd (Election Day) for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Speedy Recovery

Best wishes for a speedy and complete recovery from his recent illness are extended to Mr. David Sharkey of 436 New York Avenue.

New Library Schedule

The library of the Center will be open to our members and the community as per the following schedule: Monday, Tuesday and Thursday from 1:30 to 9 p.m., Wednesday from 3:30 to 9:30 p.m., Sunday from 10 a.m. to 2 p.m.

THE CENTER ACADEMY

AS THE Fall season begins, it is gratifying to look back over the years at the many successful accomplishments of our Center Academy. There is much work ahead and we look forward to the coming year with faith, courage and renewed energy.

We welcomed back to the Center Academy our Faculty and our children on September 14th. They have already taken up their studies at school with interest and enthusiasm.

The Feast of Tabernacles, or Succoth, was celebrated by the children of the Center Academy on Monday, September 28th. Since this is the traditional joyous autumn harvest festival and since the Succah commemorates the simple tents in which our ancestors dwelt during their wanderings in the desert, the children decorated the Succah on the roof of the Center with fruits, vegetables and varieties of leaves.

All the children and their guests stood at their places at the tables while the Eighth Grade students entered the Succah carrying large trays laden with fruits and sweets. Leading the procession were Ar-

thur Silver, bearing the Torah, and Robert Shapiro, with the *etbrog* and *lulav*. They chanted the appropriate benedictions, assisted by the children of the school.

After prayers and songs, the children and their guests enjoyed eating the delicious fruits and sweets provided for the celebration. The festivities ended with group singing and outdoor dancing in which all the children and their teachers participated.

The celebration was planned and directed by Mr. Leo Shpall, Head of the Hebrew Department. The singing and dancing were under the supervision of our talented music teacher, Miss Gladys Gewirtz.

* * *

The first meeting of the Parent-Teacher Association was held on Tuesday, September 29th. The theme of the evening, "Home and School Cooperation," proved a very stimulating subject. Under the guidance of Mrs. Pearl Merrill, President of the Brooklyn Child Guidance Bureau, a provocative discussion by parents and staff was elicited.

Junior League

THE Junior League of the Brooklyn Jewish Center is composed of mature, serious-minded young men and young ladies of college age. Meetings are held every Thursday evening in the Ladies Social Room. The group follows a well rounded program that is rich in cultural content and provides abundant opportunity for enjoyable social activity.

The meetings held during the past month considered, among others, the following subjects: Demonstration and talk on the blowing of the Shofar; the Sukkot holiday; a talk by Rabbi Kreitman on "Concept and Worship of God"; and an illustrated session on vocational guidance by Mr. Melvin D. Freeman, consultant for Federation Employment Service and B'nai B'rith.

Those interested in becoming affiliated with the Junior League are urged to apply for admission with its membership committee at the next regular meeting of the group.

The program for November will in-

clude the following: Nov. 5th—"Jewish Book Month" program; exhibit from Jewish Book Council; Nov. 12th—3rd lecture of Series "Jewish Religious Values for Our Time" entitled "Shabbat"; study workshop, encompassing the area of concept, historical development and contem-

Hebrew School

OUR school now has a peak registration of over 630 students, 404 are registered in the Hebrew School and 228 in the Sunday School and 2 Day a Week Department. The largest increases were felt in the 3 Day a Week Department of the Hebrew School and in the High School classes meeting on Sunday morning. Mr. Julius Kushner, Chairman of our Hebrew Education Committee, expressed great satisfaction.

The roster of classes for this year is as follows: Hebrew School, 1A-1, Mrs. Weinreb; 1A-2, Mrs. Ross; 1A-3, Mrs. Rothberg; 1A-4, Mrs. Beder; 2A-1, Mrs. Zusman; 2R-2, Mr. Krumbein; 2A-3, Mr. Edelheit; 3A-1, Mr. Slominsky; 3A-2, Mr. Shpall; 1A-5, Miss Eisenberg; 2A-4, Mrs. Beder; 3A-3, Mrs. Zusman; 3A-4, Mr. Gabel; 3A-5, Mr. Campeas; 4A-1, Mr. Krumbein; 4A-2, Mr. Slominsky; 5, Mr. Edelheit; 6, Mr. Shpall. Sunday School, 1, Miss Aronow; 2A1, Miss Brown; 2A-2, Mrs. Greenfeld; 3A-1, Mr. Bromberg; 3A-2, Mr. Grumet; 4, Mr. Savitsky; 5A-1, Mrs. Shacknai; 5A-2, Mrs. L. Cohen; 6, Mrs. Ross; 7, Mrs. Spinrad; 8, Mrs. Alter; Consecration Class, Mrs. Rosenthal; Post Bar Mitzvah Class, Mr. Kaminsky; Post Graduate Class I, Mr. Klein; Post Graduate Class II and III, Mrs. N. Cohen and Senior Group, Mr. Pineles.

porary status; Nov. 19th—Thanksgiving Day program; Eternal Light script "Thomas Kennedy"; Nov. 26th—Old Times Night—social dancing.

Saturday Night Clubs

THE Saturday night clubs formally opened the season on September 26th. Over 250 youngsters, ranging in age from 10 to 18, were processed for membership on that night. An additional 100 were enrolled the following week.

Each of the groups is led by a competent, professional staff member. The meetings are planned for in advance and follow a well rounded program revolving about a cultural theme of importance to modern Jewish life. Leaders submit written, detailed reports of each meeting.

The gymnasium and swimming pool are used by the boys before meetings, in

accordance with a definite schedule. The girls use these facilities on the first Saturday of each month.

With registration and organizational work out of the way, each club is now happily at work on its projects and activities. The Youth Council will shortly have its initial meeting, and at about the same time the first issue of the Youth Newspaper will make its appearance. Mass events in honor of Jewish Book Month, Hanukkah and other special occasions, will provide additional outlets for the energies and enthusiasm of our youngsters.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APPELMA, MORRIS

Res. 110 E. 46th St.

Bus. Drugs, 1752 Fulton St.

Married

Proposed by Jacob Arkin,

Aaron Fried

ARANOW, DR. I. H.

Res. 565 Eastern Pkwy.

Bus. Podiatrist, 565 Eastern Pkwy.

Married

Proposed by Reice Hamel,

Leo Kaufmann

ARAV, MISS CARRIE

Res. 716 Williams Ave.

BACH, WILLIAM

Res. 669 E. 92nd St.

Bus. Knit Goods, 1270 Bway.

Married

Proposed by Leo Kaufmann,

Abe Silverman

BERKE, NATHAN L.

Res. 344 Osborn St.

Bus. Attorney, 201 W. 72nd St.

Single

Proposed by Joan Liebowitz,

Jack Liebowitz

BERMAN, JACOB

Res. 390 Eastern Pkwy.

Bus. Paper Hanger, Hotel Statler

Widower

Proposed by Rev. Meyer Rogoff

BLOCK, ALLAN

Res. 645 Eastern Pkwy.

Bus. General Mdse., 229 Wolfs Lane

Single

Proposed by Fred Leist,

Pearl M. Merchant

COHEN, MISS MARILYN

Res. 225 Parkside Ave.

CRYSTAL, AARON

Res. 1039 Carroll St.

Bus. Tax Collector, City of N. Y.

Married

Proposed by Jacob Lemberger,

Rabbi M. H. Lewittes

EIMER, MARTIN

Res. 996 Carroll St.

Bus. Furniture, 1601 Willow Ave.

Single

EISENSTEIN, MISS NAOMI

Res. 682 Rogers Ave.

FAUST, MISS ADRIENNE

Res. 241 Ocean Pkwy.

FEIGEN, MISS ARLINE

Res. 1608 Union St.

Proposed by Wm. Brief

GERBER, MISS ADELE

Res. 92 Tapscott St.

GILLMAN, MISS DORIS

Res. 1553 Ocean Ave.

GILLULE, WILLIAM J.

Res. 770 Empire Blvd.

Bus. Radio, 345 Hudson St.

Married

GOETZ, MEYER

Res. 1015 Washington Ave.

Bus. Drugs, 620 Bway.

Proposed by Harry Maslow,

Dr. Herman Maslow

GOLDBLATT, SIDNEY

Res. 110 East End Ave.

Bus. Wood Heels, 1155 Manhattan

Ave.

Married

GOLDWICH, MISS SHELDA

Res. 535 Saratoga Ave.

GROSS, BELA

Res. 735 Montgomery St.

Bus. Novelties, 693 Bway.

Married

Proposed by Jules Lipsky

HELLMAN, AL

Res. 643 Eastern Pkwy.

Bus. Photographer, 643 Eastern Pkwy.

Married

HOFFMAN, LOUIS

Res. 1035 Wilmohr St.

Bus. Attorney, 66 Court St.

Married

Proposed by Philip N. Acker,

A. H. Zirn

KANNER, DR. NAT

Res. 780 St. Marks Ave.

Bus. Physician, 929 Marcy Ave.

Single

Proposed by Leo Kaufmann,

Harold Hammer

KASSOFF, HERMAN

Res. 1060 Union St.

Single

Proposed by Emanuel Segal

KASSOFF, MORTIMER

Res. 1060 Union St.

Bus. Construction, N. Y. Housing

Authority

Single

Proposed by Emanuel Segal

KALZ, MISS RHODA

Res. 159 Eastern Pkwy.

KATZ, DR. LAWRENCE

Res. 264 New York Ave.

Bus. Physician, 264 New York Ave.

Married

Proposed by Armand Drexler

KATZ, MISS MILDRED

Res. 273 E. 95th St.

KAUFMAN, MISS MARILYN

Res. 150 Crown St.

Proposed by Dr. Jos. Horowitz

KAUFMAN, MISS MARILYN

Res. 474 Shepherd Ave.

Proposed by Sidney Zarider,

David Yawitz

KINZBRUNNER, KURT

Res. 340 Pennsylvania Ave.

Married

KLEIMAN, IRVING

Res. 571 Eastern Pkwy.

Bus. Chemical Exports, 15 Spruce St.

Single

Proposed by David Hirsch

KOREN, MISS EDITH A.

Res. 2902 Foster Ave.

Proposed by Al Miller,

Phyllis Miller

KRAUSHAR, MISS SHASHANA

Res. 1327 Carroll St.

Proposed by Hannah Jaffe,

Gerald Jacobs

KREIVANS, GERALD

Res. 76-12—35th Ave.

Bus. Housewares, 502 Flushing Ave.

Single

Proposed by Julius Kushner

KREIVANS, LAWRENCE A.

Res. 76-12—35th Ave.

Bus. Housewares, 502 Flushing Ave.

Proposed by Julius Kushner

LEVINE, JESSE

Res. 656 Rogers Ave.

Bus. Diamond Setting, 754 Lexington

Ave.

Single

Proposed by Hyman and Louis Feinberg

LEVY, ARTHUR M.

Res. 708 Georgia Ave.

Bus. Pharmaceuticals, 81 Spring St.

Single

Proposed by Jack and Joan Liebowitz

LIEBERMAN, HERBERT

Res. 715 St. Marks Ave.

Bus. Accountant, 11 W. 42nd St.

Single

Proposed by Mrs. S. Gerstein,

Mrs. F. Servetah

- LUBIN, Miss AILEEN S.
Res. 1723 Union St.
- LURIE, HARVEY
Res. 2515 Glenwood Rd.
Bus. Machine Mfg., 105 Johnson Ave.
Married
Proposed by Israel Kaplan
- MARKOWITZ, Miss GLORIA
Res. 29 Blake Ave.
- MINSKY, Miss SHEILA S.
Res. 170 Tapscott St.
Proposed by Leonard Krawitz,
Alfred Miller
- MOSCOWITZ, Miss HENRIETTA
Res. 1115 Union St.
- OSTROW, DR. BARNEY
Res. 135 Eastern Pkwy.
Bus. Physiotherapist, 135 Eastern Pkwy.
Married
- PARES, Miss BARBARA
Res. 650 Crown St.
Proposed by Al Glickman
- PEARLMAN, ALBERT I.
Res. 916 Carroll St.
Bus. C.P.A., 19 Rector St.
Single
- PINKWASSER, MORTY
Res. 789 St. Marks Ave.
Bus. Real Estate
Married
- REIDER, Miss FLORENCE
Res. 948 Hegeman Ave.
Proposed by Harold Kalb,
Rita Vogel
- ROSENBERG, DR. JACOB
Res. 1414 Carroll St.
Married
Proposed by Mrs. Wm. Bernstein,
Dr. Irving Horowitz
- ROTHMAN, Miss HELEN
Res. 558 Parkside Ave.
- RUBIN, Miss ESTELLE
Res. 1119—52nd St.
- RUTHER, MARTIN
Res. 486 Brooklyn Ave.
Bus. Insurance, 625 Madison Ave.
Single
- SCHILLER, Miss INA
Res. 904 Winthrop St.
- SCHLEIFER, Miss JOAN
Res. 47 Lake St.
Proposed by Rubin Belfer
- SCHLESSL, Miss LYLIA A.
Res. 218 E. 93rd St.
Proposed by Al Miller,
Phyllis Miller
- SCHWARTZ, MORRIS J.
Res. 1001 Lincoln Pl.
- Bus. Engineer, 75 Front St.
Proposed by Mrs. Irv. Chinitz,
Mrs. Lena Rosenman
- SEWALD, Miss GLORIA
Res. 320 Lefferts Ave.
- SIMON, Miss MILDRED
Res. 611 E. 55th St.
- SKLAR, ROBERT
Res. 5413 Kings Hwy.
Bus. Accountant, 1457 Bway.
Single
Proposed by Nathan Grundfast
- STEINBERG, BEN
Res. 769 St. Marks Ave.
Single
Proposed by David Yawitz,
Murray Landau
- STEINBERG, Miss MILDRED
Res. 715 St. Marks Ave.
Proposed by Harriet Kalmus
- SUM, Miss LILLIAN
Res. 412 Schenck Ave.
- TENZER, Miss PHOEBE
Res. 508 Montgomery St.
- TESCH, DR. CHARLES
Res. 2100 Westbury Ct.
Bus. Dentist, 500 Grand St.
Married
Proposed by Dr. Aaron Leifer,
Judge Emanuel Greenberg
- TOLKOW, BERNARD
Res. 47-25—40th St.
Bus. Union Adm., 13 Astor Pl.
Single
Proposed by Jacob M. Usadi
- TRIEF, BRUCE
Res. 1731—56th St.
Bus. Coffee, 190 Franklin St.
Single
Proposed by Alfred Miller
- ZAGLIN, DR. STANLEY A.
Res. 191 Park Pl.
Bus. Dentist, 529 Nostrand Ave.
Single
Proposed by Harry Cohen,
Norman Jeffer
- ZMORA, JOSEPH
Res. 457 Schenectady Ave.
Bus. Towel Service, 253—3rd Ave.
Married
The following having applied for reinstatement:
- POSKLENSKY, DAVID
Res. 520 East 48th St.
Bus. Engineer, Philco Corp.
Single
- WERMIEL, Miss SYLVIA
Res. 1049 E. 27th St.
- ZECHNOWITZ, JACOB
Res. 98-34—63rd Dr.
Bus. Tea, 185 Division St.
Married
- Late Applications**
- BAUMGARTEN, ARTHUR
Res. 307 Sterling St.
Bus. Insurance, 107 William St.
Single
- BERGER, Miss DORIS
Res. 2155 East 24th St.
Proposed by A. J. Stelzer,
Leo Kaufmann
- BLITZ, DANIEL
Res. 497 Eastern Parkway
Bus. Dresses, 530 7th Ave.
Proposed by Sylvia Simon,
Irma Schnell
- BLUM, Miss RUTH L.
Res. 865 St. Marks Ave.
Proposed by Mrs. H. Berlowitz,
Mrs. M. Prince
- CATOK, SAMUEL
Res. 967—47th St.
Bus. Cement & Brick Work, 1678 Nelson Ave.
Single
- COHEN, Miss BETTY
Res. 1502—52nd St.
Proposed by Gilda Perler,
Roslyn Thum
- FISCHER, Miss MARILYN
Res. 65 Lee Ave.
- GOLDSTEIN, GEORGE M.
Res. 831—48th St.
Bus. Men's Clothing, 120 5th Ave.
Single
- LANGER, DAVID
Res. 797 Washington Ave.
Bus. Lawyer, 370 Jay St.
Married
Proposed by Abe G. Goldberg
- PARNES, RICHARD
Res. 1073 East 15th St.
Bus. Skirt Mfg., 1384 Broadway
Single
- SEIDEN, ROBERT M.
Res. 937—43rd St.
Bus. C.P.A., 420 Madison Ave.
Single
- SINGER, MILTON K.
Res. 1478 East 13th St.
Bus. Fur Buyer, 370 7th Ave.
Single
- SPIEGEL, EMANUEL H.
Res. 901 Washington Ave.
Bus. Real Estate, 176 Madison Ave.
Single
Proposed by David Spiegel
FRANK SCHAEFFER, Chairman,
Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

United Nations Day, which occurred on October 24th, marked the eighth anniversary of the signing of the U.N. Charter. We in Sisterhood recognized the significance of that event by dedicating a major portion of our October meeting to the observance of this anniversary.

Jewish people everywhere can rejoice and take special pride in the fact that Abba Eban, Israel's Ambassador to the United States, and the head of the Israeli Delegation to the U.N., was elected as a Vice-President of the General Assembly at its open meeting. Israel will thus play an important and strategic role in the functioning and policy-making program of the world organization.

Let us fervently hope that, through this high honor bestowed upon the new State, Israel, will again become a peaceful, prosperous nation.

*"And they shall sit every man under his vine and under his fig tree
And none shall make them afraid."*

BEATRICE SCHAEFFER, President.

The First General Meeting

A fine program ushered in our first open meeting on Monday evening, September 28th. The anthems, sung by Edith Sauler, and the prayer, read by Lil Lowenfeld epitomized the holiday spirit, as did the cordial welcome of our President, Bea Schaeffer, and the inspiring message of our dear Rabbi, Dr. Israel H. Levinthal, who compared the women of Israel with the Jewish holidays, quoting from an ancient passage which declared that "women are the beautiful fruit of the beautiful tree of Jewish life." A reminder by Mollie Markow, Chairman of Mother-Daughter Luncheon, to secure reservations for that event, a synopsis of our October "Election Issues" program by Social Actions Chairman Shirley Gluckstein, and a review of future dates, functions and drives by our President indicated very adequately the promise of a full and active year ahead for Sisterhood women.

In our candle-lit beautifully-appointed Dining Room, filled to capacity, the Chairman of the evening, Mary Kahn, who is also one of our Vice-Presidents, presented the Sisterhood Players in a hilarious musical satire, "The Blizzard of '53—In Mittindrin, Bklyn." The participants, Eva Brautman, Sarah Epstein and "Hershey" Kaplan, enacted in prose, poetry and parody, to the delight of the audience, the busy lives of women in organization, lampooning, (with obvious purpose), the efforts of Mrs. "Groise Balabusta," "Mrs. Sadie Eppes," "Mrs. Metziah," "Mrs. DeWitt Nudnick" and their co-workers in the noble ideals of Sisterhood work. "Carriage - pushing mama, put that meeting down," "Oh, what a miserable morning, Conferences, Luncheons and Meetings," and "I can't give you any cent of dues, ladies," were but a few of the songs of this lively skit, adapted from an original Hadassah script by Mrs. Manuel Saltzman, wife of our former Associate Rabbi. Besides rendering a few piano solos, concert pianist Sidney Raphael was also the accompanist for this performance. A congenial social hour concluded a very stimulating and entertaining evening.

Kiddush to Junior Congregation

The children of our Center will enjoy a Kiddush on Saturday, November 7th, sponsored by Mr. and Mrs. Kalman Ostow in honor of the birth of a new grandchild. Celebrate your *Simchas* with a Kiddush for our juniors. Call Fanny Buchman, PR 4-3334.

Cheer Fund Contributions

In honor of their daughter's marriage —Mr. and Mrs. Maurice Bernhardt.

In honor of her son-in-law's Law School graduation—Mrs. Ida Fried.

In honor of their daughter's engagement—Mr. and Mrs. Morton Klinghoffer.

In honor of the birth of a grandson—Mr. and Mrs. Nathan Spiegel.

In memory of Joseph Horowitz — Mesdames Lil Levy, Amelia Rachmil, Bea Schaeffer.

In memory of Samuel Katz—Amelia Rachmil, Bea Schaeffer.

Purchasers of Sefer Torah Covers

Claire Berlowitz, Rose Bromberg, Dr. Fishman, Sarah Kushner, Claire Mitrani, and Gertrude Ostow. Mrs. Moses Spatt dedicated her purchase to the memory of Joseph Goldberg.

Joseph Goldberg Memorial Forest

Have you purchased tree certificates for the Joseph Goldberg Memorial Forest? They can be secured from the Center desk or from your Hadassah groups, and must be earmarked Joseph Goldberg Memorial Forest. Mr. and Mrs. Sholom Secunda have added their names to the list of purchasers, and our members continue to remember our late Administrative Director with more and more trees. Let's make the forest grow. Sarah Klinghoffer, Chairman, Lil Lowenfeld, co-chairman.

Gala Metropolitan Opera Performance, Saturday, November 21st

Sisterhood will co-operate to its utmost to assure the success of the benefit performance on Saturday evening, November 21st, at the Metropolitan Opera House of the opera, "La Boheme." Robert Merrill, famous tenor, will appear. Other noted singers will be announced shortly. Dorothy Wisner, Chairman for Sisterhood, will assist our President, Bea Schaeffer, who is Co-chairman for the entire effort, spearheaded by Mr. David Spiegel, for the Center. Sisterhood Co-chairmen are Shirley Gluckstein, Mary Kahn, Sarah Klinghoffer, Margaret Levy and Lil Lowenfeld. Tickets from \$6 to \$25 are available, and it is expected that every Center member will purchase a pair for himself and another pair for a friend. It will be a successful evening, socially and financially, only with your help.

Federation of Jewish Women's Organizations

On Wednesday, November 4th, Sisterhood will be hostess to the Federation of Jewish Women's Organization, Brooklyn Division at our Center in its all-day seminar (from 10:30 to 3:00). A group of three qualified panelists will discuss the subject, "Unity Among Jewish Womanhood," and a lively satire, "For Jewish Women Only—Eternally Feminine," will be presented by our Sisterhood Players. Sidney Raphael, concert pianist, will be the accompanist. Luncheon will

be served. All Sisterhood women are cordially invited to attend. Sarah Klinghoffer is chairman of the day.

Sisterhood Makes Its Television Debut

On Tuesday, September 15th, a group of about thirty of our women appeared on television in a program called "Ladies' Date" on WABC-TV, Channel 7. A lively program in which most of our women participated included also an excellent capsule account by our President, Bea Schaeffer, of the activities of our Sisterhood, and Lil Lowenfeld, a former President, was designated "Lady of the Day."

Sholom Secunda Receives

Citation of Merit

At our September 14th Board Meeting, Sisterhood presented to Sholom Secunda, our Center Music Director, a Citation of Merit, attesting to the fact that he has been of inestimable assistance in our endeavors. After the luncheon, Mr. Secunda narrated several interesting experiences of his recent tour of Israel.

A Vote of Thanks For Succah Care Service

Sisterhood in general, and Lil Lowenfeld in particular, as chairman of the cake service for the Succoth Kiddush, wish to express their hearty thanks to our women and their teen-age daughters who helped to serve cake and wine in our Succah.

Israel Bonds

The campaign for the purchase of Israel Bonds is fast coming to a close. Chairman Anne Weissberg urges you to take this opportunity of investing in the future of Israel. Call her at STerling 3-0639 and *Buy Bonds Now!*

Jewish Book Month, October 30-Nov. 30th

Jewish Book Month is a welcome reminder, not only that we should fill our shelves with books of Jewish content, but that we read and enjoy all the year round the wealth of Jewish literature available. Call our Publication Chairman, Rose Bromberg, PR 3-5004, and order books for your Chanukah or birthday gifts. A Jewish book is a constant manifestation of our beautiful Jewish heritage.

Women's League Notes

The National Women's League awarded our Sisterhood a scroll for our meritorious

SISTERHOOD PROJECT CHAIRMEN — 1953-1954

Mother-Daughter Luncheon—Mollie Markowe, Chairman; Sarah Greenberg and Edith Sauler, Co-chairmen.

Federation of Jewish Philanthropies—Cele Benjamin, Special Gifts Chairman; Dorothy Gottlieb, Over-all Chairman.

Social Actions—Shirley Gluckstein, Chairman; Bess Gribetz, Co-chairman.

Center Review and Center Bulletin—Sarah Klinghoffer and Beatrice Schaeffer.

Membership—Mary Kahn.

Kiddush—Fanny Buchman, Chairman; R. Bromberg, R. Davis, S. Epstein, S. Kaufmann, S. Klinghoffer, S. Kushner, L. Lowenfeld, M. Rothstein, Co-chairmen.

Cheer Fund—Rose Davis.

Publications—Rose Bromberg

Red Cross—Mollie Meyer.

Joseph Goldberg Memorial Forest—S. Klinghoffer and L. Lowenfeld.

U. J. A.—L. Lowenfeld, over-all Chairman for Brooklyn; Mollie Meyer, Chairman; S. Kurtzman and C. Mitrani, Co-chairmen.

Israel Bonds—Anne Weissberg.

Chai Club for Torah Fund—Mollie Markowe, Chairman.

Federation of Jewish Women's Organizations—M. Meyer, R. Wiener, S. Kurtzman.

Brooklyn Jewish Community Council—S. Kaufmann, M. Levy.

Hostess Committee—J. Levine, Chairman; S. Greenberg, D. Jackman, H. Chinitz, B. Sterman, S. Kurtzman, M. Rothstein, Co-chairmen.

Women's League Representative—M. Markowe.

Youth Commission—M. Markowe, M. Meyer, C. Meltzer, I. Schiff.

Serve-a-Camp—S. Seckler, Chairman; J. Levine, S. Kurtzman, M. Rothstein, Co-chairmen.

Jewish Blind Day—H. Stark, Chairman; E. Garelik, H. Flamm, D. Jackman, B. Kabram, S. Kurtzman, R. Zimmerman, Co-chairmen.

Night of Stars—G. Ostow.

Music Under the Stars—D. Wisner.

Program—B. Schaeffer, Chairman; S. Epstein, S. Gluckstein, M. Kahn, S. Klinghoffer, S. Kushner, E. Sauler, Co-chairmen.

endeavors in behalf of the Torah Fund of the Jewish Theological Seminary.

The last of a series of four lectures on "Leadership," sponsored by the Brooklyn Division, will take place on Thursday, October 29th at the East Midwood Jewish Center.

The annual Chanukah Festival of the Metropolitan Branch will be held at the Riverside Plaza Hotel, in New York, on Monday, December 7th. Tickets are \$5. per guest.

Calendar of Events

Wednesday, November 4 — Federation of Jewish Women's Organizations holds All-Day Seminar at our Center. Fine program (see above).

Monday, November 9 — Sisterhood Executive Board meeting, 1:00 P.M.

Saturday, November 21 — Gala benefit performance "La Boheme," at the Metropolitan, sponsored by Center on Saturday evening.

Monday, November 30 — Our Fifth Annual Institute Day. Symposium and luncheon. Provocative and stimulating program planned.

Monday, December 7 — Chanukah Festival, Riverside Plaza, Metropolitan Branch Women's League. \$5. each.
Monday, December 14 — Sisterhood Executive Board Meeting, 1:00 P.M.
Monday, December 21 — General Meeting. Watch for program details.

Omission

The article written by Mr. Harry Blickstein on "What Judaism Contributed to Education," which appeared in the August-September issue of the *Review*, was an excerpt of the address delivered by him to the Sisterhood of our Center at one of its recent meetings.

Due to lack of space, this acknowledgment was omitted in the last issue of the *Review*.

Gift of Silk Altar Cover

A silk hand-embroidered Altar Cover has been presented to the Center by Mr. and Mrs. Lawrence Meyer of 543 Crown Street in memory of Mr. Meyer's mother, Mrs. Ella E. Meyer. The cover was designed by Mr. Meyer's father, Mr. David M. Meyer.

3,000th ANNIVERSARY

or any other body, would exercise a functional control over the Holy Places. This control would comprise the maintenance of existing rights and adjudication of religious disputes concerning the Holy Places, repairs, the safeguarding and facilitation of free access and any other matters which are of a religious concern to the international community of nations. In submitting the Israel plan to the General Assembly, Mr. Roger Garreau, President of the Trusteeship Council, emphasized its "spirit of conciliation and the understanding and benevolent attitude towards the legitimate demands of all parties concerned."

The losses in life and property of besieged Jerusalem were enormous. About fifteen hundred people perished and thousands were wounded. The material losses amounted to many millions of dollars. Hundreds of shops and warehouses were set on fire. Hundreds of homes and apartment houses were heavily damaged. The greater part of the water supply was disrupted. Jewish villages surrounding Jerusalem, which supplied the city with their agricultural produce and bought its merchandise, succumbed after heroic defense and were laid waste. The Hebrew University, cut off from the city suspended its activities. Schools and colleges were closed. When independence was proclaimed, the city was cut off from the country. The central government therefore had to be set up temporarily in a suburb of Tel Aviv. During the first and second Truces in June and July, many hundreds of Jerusalem residents, officials of the former Mandatory Government, the Jewish Agency for Palestine, and other institutions were enlisted in the new administration to man the various ministries, and so left Jerusalem. Their departure was accompanied by the exodus of many professionals, businessmen and others with whom they were economically and socially interdependent. In a few months Jerusalem lost 30,000 of its inhabitants, about one-third of its population. As a result, economic activity practically came to a standstill. It was obvious that without planned, vigorous, and accelerated efforts decay would set in and do away with the significant achievements of the past four generations.

(Continued from page 9)

The ministries of Finance and of Commerce and Industry delegated to Jerusalem a joint representative whose task was to plan, coordinate, and look after the economic recovery of the city. The Jewish Agency for Palestine set up a Jerusalem Development Department to which it allocated special funds. The Jerusalem Economic Corporation was established for the promotion of industrial enterprises. The General Federation of Labor (Histadrut), the Israel Manufacturers' Association, the Israel Land Development Company, and other national and public bodies all contributed their share to the restoration of the capital. Loans were granted for the repair of homes and the establishment of commercial and industrial enterprises. Housing projects provided living quarters for thousands of new immigrants as well as for those whose homes were destroyed during the war. The building of roads and other construction, repair of water supply, public works, and private enterprise revived the various economic activities and eliminated unemployment. Soon the rough "Burma Road" was replaced by a broad paved highway, and the railway connection with Tel Aviv and Haifa was resumed.

As far as suitable accommodations were available, the Government gradually transferred its headquarters to Jerusalem. The first central institution of the State of Israel to be set up in "the city of righteousness" was significantly the Supreme Court (September, 1948). During 1949 and 1950 most of the ministries were transferred to Jerusalem, resulting in a remarkable economic, social, and cultural revival. The city's population, which in the aftermath of the siege had decreased to 70,000, more than doubled during the subsequent four years. The official opening of the first Knesset (Parliament) and the election of Dr. Chaim Weizmann as the first President of the State in February, 1949, took place in Jerusalem. However, for several months, owing to the lack of accommodations, the Knesset was compelled to hold its sessions in Tel Aviv; it returned to Jerusalem at the end of the year. The *Hakiryah* (cap-

itol), designed to be an outstanding feature of Israel's architecture, is under construction. When completed the *Hakiryah* will comprise the Knesset, the Supreme Court, the residence of the President, and accommodations for all the ministries.

Hand in hand with the return of the central government and the city's economic recovery went its cultural revival and expansion. At the beginning of the school year 1948-49, schools and colleges were reopened. Although Mount Scopus had remained constantly under Israel control, the Hebrew University was cut off from its campus there and was compelled to resume its activities in temporary quarters scattered throughout the city. These difficulties did not however, arrest its development and expansion. New schools, a Law School and a Medical School were added, and the existing departments expanded.

As reconstruction progresses, Israel's capitol has resumed its role as a world Jewish center.

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THE ISRAEL - ARAB TENSION

(Continued from page 12)

not discussed the reported American suspension of economic assistance to Israel with Mr. Murphy.

Mr. Eban later told correspondents that Israel would welcome a discussion of the hydroelectric project near the Syrian border and a general discussion of the development of water resources. The project, he said, is not in conflict with any regional plan.

Eric Johnston, who was sent by President Eisenhower as his personal envoy to the Middle East to attempt to ease Arab-Israel tensions, will visit neither Israel nor the Arab states until the outcome of the current meetings of the U.N. Security Council are known. Mr. Johnston was on his way to the Middle East.

In Paris, Mr. Johnston said that he was empowered to conduct "extremely delicate and sensitive negotiations," but that they would not involve the current Israel-Jordan border dispute. He added he saw no reason for him to visit the town of Kibya where the Jordan Government claims 66 persons were killed last week by the Israel Army. "I don't think I should discuss the incident," he said, "it certainly has complicated my problem."

The Washington correspondent of the *Manchester Guardian*, leading British newspaper, cabled to his paper that the State Department was reluctant to get involved in the Arab-Israel dispute before

the Security Council but gave way before the insistence of the British Government. The dispatch also reported that some State Department officials are pessimistic about the possibilities of Mr. Johnston's mission to the Arab states and Israel, as President Eisenhower's personal envoy, to bring about regional cooperation in economic and refugee rehabilitation plans.

Simcha Blass, Israel's chief water plan-

ning engineer, left for New York to confer with Israel Ambassador Abba Eban on the Bnot Yaakov canal project along the Israel-Syrian border about which Syria has complained to the United Nations Security Council.

The spokesman added that work had not been halted on the canal project, despite the demand of Maj. Gen. Vagn Bennike, head of the truce supervision machinery in Palestine, that the Israelis halt the project until they could come to agreement on it with Syria.

ABOUT PEOPLE IN THE NEWS

(Continued from page 14)

to the Supreme Court, appointed Martin Katz, of Los Angeles a judge of the Municipal Court. Judge Katz, who is 37 and a Navy veteran of World War II, has been chief of legal research for the Judicial Council of the State Supreme Court. His nomination was approved by the State Bar Association.

Dr. Jacob Greenberg, Superintendent of the New York Board of Education, was honored by the Israel Consul General at a reception given in his honor at the Jewish Museum where he was presented with a copper-bound Bible printed and bound in Israel. The presentation was made on the occasion of the opening of the third annual Board of Education In-service Course for Teachers on Israel. Dr.

Greenberg has been closely associated with this course in the past.

A collection of 16th Century Hebrew books printed in Italy were presented to Yale University by Louis M. Rabinowitz, of New York. The gift includes many editions marked by Italian ecclesiastical censors who crossed off words and sentences to which they objected and then certified in their own handwriting that they had read the books. The censorship was imposed by ecclesiastics who were determined to eradicate any utterance they considered hostile to the Church. However, in a number of cases the censors' ink has worn thin with time so that today the original Hebrew characters can be read clearly in the expurgated sections.

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November, 1953

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The Story of Jessie Sampter and the Unpublished
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By BERTHA BADT - STRAUSS

A REPORT ON THE MACCABIAH

By BARNEY AIN

HOW TO CELEBRATE CHANUKAH

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United States Senator

SUBJECT

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Admission to Center members—40¢; Non-members—60¢



Senator Wayne Morse

Second Lecture

MONDAY, DECEMBER 21

MAURICE SAMUEL

Noted Author

SUBJECT:

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DR. SALO BARON

Distinguished Author and Professor of
Jewish History at Columbia University.

Subject

"THE CULTURAL RECONSTRUCTION
OF WORLD JEWRY"

All Welcome

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

NOVEMBER 1953 — KISLEV 5714

No. 12

Jewry Loses Its Greatest Scholar, Prof. Ginzberg

THE Jewish people have suffered a grievous loss in the death of Professor Louis Ginzberg, the world's outstanding Jewish scholar. His mastery of the entire Rabbinic literature as well as of the ancient classic culture was phenomenal, and he reminded us of those rare geniuses who have adorned our cultural history. He was the one savant recognized, and looked up to, by the scholars of all groups—orthodox, reform and conservative. He was honored by Christian scholars as well as Jewish. The late Professor George Foot Moore, of Harvard, perhaps the greatest Christian student of Rabbinic literature, admitted his debt to this sage, whom he delighted to call his master. He was the first scholar to be invited by the Hebrew University in Jerusalem to serve as Visiting Professor of Rabbinic literature, and was the only Jewish scholar to receive an honorary degree by Harvard University at its 300th anniversary celebration.

He was one of the first professors to have been chosen by the sainted Solomon Schechter for the faculty of the Jewish Theological Seminary at the time of its reorganization in 1902, and he added lustre to that institution in all these years. His influence upon the students of the Seminary is indescribable, and he won their love and affection as well as their regard.

His death creates a void in the field of Jewish scholarship which cannot be filled. Such a loss is unforgettable. We of the Brooklyn Jewish Center, all of whose

Rabbis were privileged to sit at the feet of Professor Ginzberg, offer our heartfelt sympathy to his bereaved wife and children. May our Heavenly Father grant them the comfort they so sorely need.

Strength, Wisdom and Vision

SHORTLY after the establishment of the State of Israel, Prime Minister David Ben Gurion, speaking on a state occasion, called upon the people of Israel to demonstrate at that juncture in Jewish history, *gevurah*, *levunah*, *bazon*—strength, wisdom and vision. Looking back on the career of Ben Gurion as he leaves the active leadership of the Israeli government, these three words: strength, wisdom and vision, best characterize his life, thought and deeds.

As a young man he showed strength of character by emigrating to Palestine and joining with the early *balutzim* in tilling the rocky, barren soil. He remained undaunted through suffering and privation. Called to be the first Prime Minister of the new-born state he showed that he possessed one of the most important attributes of such a leader, the ability to make decisions and see them through. This quality came from that same strength of character.

The new state had then and still has, a number of divergent elements, each considering itself an independent and self-sustaining unit. This condition, in conjunction with the native Jewish trait of individualism, made Israel fertile soil for the weeds of chaos and conflict. With

May they find consolation in the thought that the name and memory of this sage will live as long as the Jew will appreciate the role that *Torah*—Jewish learning—plays in Jewish life.

—DR. ISRAEL H. LEVINTHAL.

great wisdom Ben Gurion was able to join together the various independent elements and parties and create some semblance of national unity. It took even greater wisdom to head a precariously balanced coalition government, which was his lot during a good part of the six years he was in office.

If he had possessed only the characteristics of strength and wisdom, history would have accorded Ben Gurion a place among the great and wise statesmen of the nations. But his was another quality—vision, which was his heritage from the ancient prophets. He envisioned Israel not as another little nation that after centuries of injustice finally came into its own, but as a nation that would become the teacher for the nations of the world in the classroom of international ethics, fulfilling the words of Isaiah: "... and many people shall come and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.'" For this history will accord him a place among the great Jews.

Though retiring from active leadership of the government, the example of Ben

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The Chanukah History Repeats Itself

ON TUESDAY evening, December 1st, we shall kindle the first light in observance of the Chanukah festival. It is a joyous holiday, and still observed with gladness in many a Jewish home.

It recalls a victory which the Jew achieved over his enemies many centuries ago — twenty-one hundred and eighteen years ago, to be exact. It was a miraculous victory, since the Jew had to defend himself with no army and no weapons against the mightiest army of that day, one that marched victoriously through many a land.

The aim of the Graeco-Syrians was to crush the religion of the Jew, to put an end for all time to the ideals of God's teachings which the Jew cherished. And the festival brings to us the message in clearest tones that armies and physical might alone do not conquer, that truth

cannot be vanquished, that justice must eventually triumph. We still repeat on this festival the words of the prophet, who emphasized this truth. "Not by strength, and not by power, but by my spirit, sayeth the Lord!"

In a sense we are reliving this drama on the world scene in our own day. There is again an attempt to crush God's truth, to destroy the ideals of human freedom and liberty, which are the essence of genuine democracy. But if the democratic forces are to be triumphant, they must realize that while the strengthening of our armed defenses may be necessary, we cannot, and dare not rely on physical strength alone. The prophetic warning applies to the nations of the world as well as to the Jew — "Not by strength nor by power but by my spirit, sayeth the Lord." Only by clinging to the loftiest teachings of democracy, by liv-

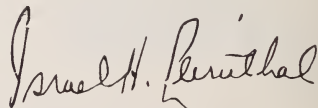
ing, and not merely preaching democracy, can we hope to achieve ultimate victory.

And this Chanukah message can also give new hope and strength to us Jews in the new struggle that is being waged against us, and against the State of Israel by the enemies who surround it and by the enemies who, alas, are still to be found in many lands.

This time the attack is not primarily—or openly—waged against the religion of the Jew, but against the new-born State of Israel, our enemies knowing that if they succeed today in crushing Israel, they could deal a death blow to all Jewry, and thus destroy the ideals of Israel's faith.

It is again a battle of the strong against the weak, of the many against the few. But we can take hope in the fact that we know we are on the side of truth and justice, that we are animated by the spirit of God and that victory must ultimately be ours. We dare not permit the feeling of despair to take hold of us; on the contrary, just when dark clouds seem to envelope us, we must gird ourselves with new strength, and in the spirit of the Maccabees, fight on until our cause triumphs and Israel is enabled to live in peace and to achieve lasting happiness for all the inhabitants of that land.

The ancient victory over the Syrians gives us new hope and new faith that Israel will achieve victory over that enemy's successors—the modern Syrians and their Arab allies, and that we will be able to celebrate a new Chanukah, which will commemorate once more the triumph of the few against the many, the weak against the strong, of those who seek peace against those who want only strife and war, of those who fight with the spirit of God against those who rely on physical strength and power alone.



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EDITORIALS

(Continued from page 3)

Gurion's statesmanship in the past and the force of his personality will continue to exercise a powerful influence for good on the course of future events.

—DR. BENJAMIN KREITMAN.

"Honor A Physician"

THE dedication of a medical school by Yeshiva University is an event of great importance for American Jewry.

The physician has always occupied a place of honor in the eyes of the Jewish community. Ben Sira, who lived during the Second Commonwealth, wrote, "Honor a Physician with the honor due unto him." Famous Hebrew poets like Judah Ha-Levi and Abraham ibn Ezra were also prominent doctors. Moses Maimonides, profound philosopher, was court physician to Saladin, of Egypt. In our own day Saul Tchernichovsky, one of the greatest of modern Hebrew poets, served as a physician in Europe and in Israel.

The Yeshiva, by establishing a medical school, is perpetuating the tradition of "Honor a Physician." Hitherto, many brilliant Jewish students were denied admission to medical schools because of lack of room or because of bias; now they will be able to fulfill their medical ambitions.

Naming the school after Albert Einstein was indeed fitting and proper, for Einstein is not only the world's foremost scientist but is also a proud Jew who has worked zealously for the welfare of the Jewish people.

There comes to mind the prayer of the prophet Jeremiah, *Re-fa-e-nu-A-doshem V'ne-ra-fe* — Heal us, O Lord, so that we may find healing." The new medical school will aid in the divine task of bringing help and healing to those in pain and in distress.

—MORDECAI H. LEWITTES.

MOSES

By HENRY GEORGE

Seventy-five years ago Henry George delivered a lecture in San Francisco dealing with Moses. It has since been obscured and is known to comparatively few people. Yet it is a moving and profound tribute to Moses and a keen analysis of his leadership. The "Review" is happy to print a condensed version of this forgotten study.

Henry George was an American economist, self-taught, who became world-famous for his notable work, "Progress and Poverty," in which he outlines a system of "single tax" levies as a means of eliminating want. He came to this conception mainly through the grinding poverty which he and his family suffered during the early period of his life. His system is still studied, and there are Henry George schools where it is taught, the one in New York being the most prominent one.

The George theory is that a country's income is based on the land and the use to which it is put. If the land is idle it has no value. By encouraging the use of land to its greatest capacity, more opportunities can be created and more jobs for the people brought about.

A common illustration of what George meant by "land values" is this: a piece of property in mid-town New York is immensely valuable, hundreds of times more valuable than a similar piece of land in some village. What makes the one so much more valuable than the other? It is because of the activities of the people.

George believed that instead of the hundreds of taxes, direct and indirect, paid by the people to the federal and state governments, one tax levied on the values of the land would be sufficient to pay for all governmental and community needs. This system of taxation is now the widely known "Single Tax."

THREE great religions place the leader of the Exodus upon the highest plane they allot to man. To Christendom and to Islam, as well as to Judaism, Moses is the mouthpiece and law-giver of the Most High; the medium through which the Divine Will has spoken. Yet this very exaltation, by raising him above comparison, may prevent the real grandeur of the man from being seen.

To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, required some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

No matter how clearly the descendants of the kinsmen who came into Egypt at the invitation of the boy-slave become

prime minister, maintained the distinction of race, and the traditions of a freer life, they must have been powerfully affected by the Egyptian civilization; and just as the Hebrews of today are Polish in Poland, German in Germany, and American in the United States, so, but far more clearly and strongly, the Hebrews of the Exodus must have been essentially Egyptian.

It is not remarkable, therefore, that the ancient Hebrew institutions show in so many points the influence of Egyptian ideas and customs. What is remarkable is the dissimilarity. To the unreflecting, nothing may seem more natural than that a people, in turning their backs upon a land where they had been long oppressed, should discard its ideas and institutions. But the student of history, the observer of politics, knows that nothing is more unnatural. Habits of thought are even more tyrannous than habits of the body. They make for the masses of men a mental atmosphere out of which they can no more rise than out of the physical atmosphere. A people long used to des-



Michaelangelo's Conception of Moses

potism may rebel against a tyrant; they may break his statutes and repeal his laws, cover with odium that which he loved, and honor that which he hated; but they will hasten to set up another tyrant in his place. A people used to superstition may embrace a purer faith, but it will be only to degrade it to their old ideas. A people used to persecution may flee from it, but only to persecute in their turn when they get power.

For "institutions make men." And when amid a people used to institutions of one kind, we see suddenly arise institutions of an opposite kind, we know that behind them must be that active, that initiative force—the men who in the beginnings make institutions.

This is what occurs in the Exodus. The striking differences between Egyptian and Hebrew polity are not of form but of essence. The tendency of the one is to subordination and oppression; of the other, to individual freedom. Strangest of recorded births! from out the strongest and most splendid despotism of antiquity comes the freest republic. From between

the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man.

Consider what Egypt was. The very grandeur of her monuments, that after the lapse, not of centuries, but of millenniums, seem to say to us, as the Egyptian priests said to the boastful Greeks, "Ye are children!" testify to the enslavement of the people and are the enduring witnesses of a social organization that rested on the masses an immovable weight. That narrow Nile valley, the cradle of the arts and sciences, the scene, perhaps, of the greatest triumphs of the human mind, is also the scene of its most abject enslavement.

In the long centuries of its splendour, its lord, secure in the possession of irresistible temporal power, and securer still in the awful sanctions of a mystical religion, was as a god on earth, to cover whose poor carcass with a tomb befitting his state hundreds of thousands toiled away their lives. For the classes who came next to him were all the sensuous delights of a most luxurious civilization, and high intellectual pleasures which the mysteries of the temple hid from vulgar profanation.

But for the millions who constituted the base of the social pyramid there was but the lash to stimulate their toil, and the worship of beasts to satisfy the yearnings of the soul. From time immemorial to the present day the lot of the Egyptian peasant has been to work and to starve that those above him might live daintily. He has never rebelled. The spirit for that was long ago crushed out of him by institutions which make him what he is. He knows but to suffer and to die.

To organize and carry on a movement resulting in the release of a great people from such a soul-subduing tyranny, backed by an army of half a million highly trained soldiers, required a leadership of most commanding and consummate genius. But this task, surpassingly great though it was, is not the measure of the greatness of the leader of the Exodus. It is not in the deliverance from Egypt, it is in the constructive statesmanship that laid the foundations of the Hebrew commonwealth that the superlative grandeur of that leadership looms up. As we cannot imagine the Exodus without the

great leader, neither can we account for the Hebrew polity without the great statesman. Not merely intellectually great, but morally great—a statesman aglow with the unselfish patriotism that refuses to grasp a sceptre or found a dynasty.

The outlines that the record gives us of the character of Moses—the brief re-

existed in rudimentary patriarchal form in the tribes around, that Moses aimed to found. Nor was it a republic where the freedom of the citizen rested on the servitude of the helot, and the individual was sacrificed to the state. It was a commonwealth based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and



As Gustave Dore, the French Artist, Visualized Moses with the Tablets of the Law

lations that wherever the Hebrew scriptures are read have hung the chambers of the imagination with vivid pictures—are in every way consistent with this idea. What we know of the life illustrates what we know of the work. What we know of the work illumines the life.

It was not an empire such as had reached full development in Egypt, or

fig tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which, for even the bond slave, there should be hope; in which, for even the beast of burden, there should be rest. A commonwealth in which, in the absence of deep poverty, the manly virtues that spring from personal independence

should harden into a national character—a commonwealth in which the family affections might knit their tendrils around each member, binding with links stronger than steel the various parts into the living whole.

It is not the protection of property, but the protection of humanity that is the aim of the Mosaic code. Its sanctions are not directed to securing the strong, in heaping up wealth, so much as to preventing the weak from being crowded to the wall. At every point it interposes its barriers to the selfish greed that, if left unchecked, will surely differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, the debt that cannot be paid is cancelled, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the

it is, not your estate, or your property, not the land which you bought, or the land which you conquered, but "the land which the Lord thy God giveth thee"—"the land which the Lord lendeth thee." And by practical legislation, by regulations to which he gave the highest sanctions, he tried to guard against the wrong that converted ancient civilizations into despotisms—the wrong that in after centuries ate out the heart of Rome, that produced the imbruting serfdom of Poland and the gaunt misery of Ireland, the wrong that is today crowding families into single rooms in this very city and filling our new States on the other side of the Atlantic with tramps. He not only provided for the fair division of the land among the people, and for making it fallow and common every seventh year, but by the institution of the jubilee he provided for a redistribution of the land every fifty years, and made monopoly impossible.

I do not say that these institutions were, for their ultimate purpose, the very best that might even then have been devised, for Moses had to work, as all great constructive statesmen have to work, with the tools that came to his hand, and upon materials as he found them. Still less do I mean to say that forms suitable for that time and people are suitable for every time and people. I ask, not veneration of the form, but recognition of the spirit.

Yet how common it is to venerate the form and to deny the spirit. There are many who believe that the Mosaic institutions were literally dictated by the Almighty, yet who would denounce as irreligious and "communist" any application of their spirit to the present day. And yet today how much we owe to these institutions! This very thing the only thing that stands between our working classes and ceaseless toil is one of these Mosaic institutions. Nothing in political economy is better settled than that under conditions which now prevail the working classes would get no more for seven days' labor than they now get for six (thus assuming a day of rest).

From the free spirit of the Mosaic law sprang that intensity of family life that amid all dispersions and persecutions has preserved the individuality of the Hebrew race; that love of independence that under the most adverse circumstances has char-

acterized the Jew; that burning patriotism that flamed up in the Maccabees and bared the breasts of Jewish peasants to the serried host of Grecian phalanx and the relentless onset of Roman legion; that stubborn courage that in exile and in torture held the Jew to his faith. It



An old German print illustrating the Plague of Hailstones

kindled that fire that has made the strains of Hebrew seers and poets phrase for us the highest exaltations of thought; that intellectual vigor that has over and over again made the dry staff bud and blossom. And passing outward from one narrow race it has exerted its power wherever the influence of the Hebrew scriptures has been felt. It has toppled thrones and cast down hierarchies. It strengthened the Scottish covenanter in the hour of trial, and the Puritan amid the snows of a strange land. It charged with the Ironsides at Naseby; it stood behind the low redoubt on Bunker Hill.

Through all that tradition has given us of the life of Moses runs the same grand passion—the unselfish desire to make humanity better, happier, nobler. And the death is worthy of the life. Subordinating to the good of his people the natural disposition to found a dynasty, which in his case would have been so easy, he discards the claims of blood and calls to his place of leader the fittest man. Coming

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The "Horns" of Moses

IN THEIR conceptions of Moses, the older artists gave him horns, something that has puzzled many. This is based on a misunderstanding of the Hebrew word *karan*, which means both "horned" and "beamed." In the Biblical description of the return of Moses from Mt. Sinai there is this passage: "And Moses' face, although he did not know it, was all radiant after the meeting at which he had held speech with God."

Non-Jewish amateur Biblical scholars translated "radiant," or "beamed" (*karan*) as "horned," hence the knobs on Moses' head, such as are shown on the celebrated statue by Michaelangelo.

dominant idea is that of our homely phrase—"Live and let live!"

With the foresight of the philosophic statesman, Moses legislated not for the need of a day, but for all the future. Everywhere in the Mosaic institutions is the land treated as the gift of the Creator to His common creatures, which no one had the right to monopolize. Everywhere

IT WAS Friday night and mother lit the candles and prepared to serve the chicken soup. The kitchen had seemed especially lonely on Friday nights ever since Father had passed away. Not that he really said anything. He was too tired from cutting leather goods all day. And probably hungry, too, though never too tired and never too hungry to look at what I had made in school that week—a poster, a pot-holder, an ashtray from shellacked paper streamers. He would study it, finger it and turn it over in his hand. And I always grew concerned when he frowned while deciding whether or not to be satisfied with it. Then he smiled, a wonderful, wonderful smile, and as I put my things away and took my place at the kitchen table, he said to mother, "It's very nice what she made. Don't you think so, Goldie?" And it never bothered me that she did not answer.

Mother served the soup and its steaming, delicious aroma filled the kitchen, but father wasn't ready to eat just yet. He always looked at the candles for a moment as they burned brightly in the candelabra that mother had put on top of the oven. And my eyes followed his gaze to the candles, warm and soft and beautiful, with their shadows dancing behind them. And I felt that surely he must be saying that God was in our kitchen, that the chicken soup was the best of all chicken soups and that our home, three flights up and to the rear, was the best of all homes. Then, with two shakes of pepper and three of salt, he began his meal. And mother and I, the family, joined him.

After supper, I listened to the radio and watched the candles and felt sorry that they were getting shorter and shorter. Their drippings reminded me of tears and they felt warm as they rolled down the side of the candles and onto my fingertips. I collected the warm wax and kneaded it in the palm of my hand and then tried to attach it to the top of the shortest candle, hoping that this would make it last a little longer. And if my mother caught me, she'd pull my hands away. I'd hurt myself. I'd start a fire. It was not a toy. I was not acting like a young lady. I'd have to grow up.

I told her that I did not want to see the candles burn out.

CANDLES OF HOPE

By MYRA FRANKEL

"But they're supposed to. They burn for several hours and that's enough."

I didn't play with the candles after father died.

Tonight it was very lonely. It was turning toward winter, the first winter without father coming home, and already it had grown so dark and the wind rattled the windows.

His place was empty. His chair was empty.

"Why did he have to die, mother?"

"Why?" A sigh came from deep within her. "Because he was sick. Very, very sick."

"But he was all right until six weeks before—"

"He had cancer. What's the use! They didn't know. And they gave him pills to deaden the pain. Pills and pills and pills. He had terrible pain. He should rest in peace, he might have wanted it to end."

I tried to think of a terrible pain and recalled the time I broke my arm while roller skating, but I never had thought of

dying because of it. No, I thought: I should never want to die. I want to learn everything and see everything and do most everything—and do them well. I'd go to high school and to college and I'd travel all over the world. And then I'd marry. Tomorrow I was going to Lenore's house to play monopoly with her and the following day to my cousin Rose's home to see the new baby and to watch Rose give Barbara a bath.

Baby Barbara. There had been a time when I was considered the "baby" of the family. Then my cousin Joel was born, and now it's Barbara. And some day, I shall have children and Barbara will be old. And I'd be like my mother.

I looked at my mother and felt funny as I did, for it seemed that though I saw her every day, I didn't know what she really looked like. Rose often said I took after mom, and I knew we both had blue eyes and brown hair. But as I saw her now, a flabby old woman with her body warped from arthritis and a yellowish

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A GOODMAN SYNAGOGUE



ONE of the unique synagogues designed by Percival Goodman, New York architect who has become the foremost creator of Jewish houses of worship. This is the synagogue of the Congregation Beth El, in New London, Connecticut. Dr. Benjamin Kreitman, the associate Rabbi of the Brooklyn Jewish Center, was the spiritual leader of the Congregation Beth El when this synagogue was built. It is a beautiful example of Goodman's art, combining the modern functional approach with the spiritual expression of traditional Jewish values.

*The Affecting Story of Jessie Sampter
and the Unpublished Novel that Portrayed Her Life*

THE WOMAN WHO FOUND HERSELF

By BERTHA BADT - STRAUSS

FIFTEEN years ago, a frail woman laid her tired head to rest in the peaceful little cemetery of Givat Brenner "on the slope of the hill." She was Jessie Sampter, the poet and pioneer of American Zionism, whom a dramatic life in quest of God had led from a spacious Sampter mansion on Fifth Avenue to the austere "Room Nr. 7" in the Israel kibbutz. There Jessie Sampter had established the rest home, *Beth Jesba*, whose magnificent garden has become one of the beauty spots of the country, and where many sick "workers and teachers" have regained their strength. Her name *Jesba*, as her Palestinian friends called her, has become a legend in Israel; but few seemed to know that there was an unpublished novel of hers, titled "In The Beginning (*B'Reshit*)."¹ Only now, fifteen years after Jessie Sampter's all too early death in 1938, this manuscript, a three-volume book, has been revealed. It was hidden in the Sampter archive of Jessie's sister in New Rochelle.

"The dead do not die": this was one of Jessie Sampter's basic convictions. The discovery of her book seems to prove that her theory was sound. It would have been destroyed if the sister had followed Jessie's will, which ordered "that whatever was not printed five years after the death of the author, would have to be destroyed." But Jessie's sister could not bring herself to burn the manuscript.

Miss Sampter started to write the novel in 1921, in a moment of deep despair, and rewrote it during the next ten years. In the last days of her life she sent it to America, carefully wrapped in sheets. She even asked her sister to cable her when the precious package arrived, and she was happy to know that it was safe "in the safest and sanest of countries," as she called her own native America in her letters.

What are the contents of this manuscript which was written with the heart blood of its author? It is obviously her own life story; not as it actually happened but as it might have been and as Jessie Sampter must have seen it in her dreams. "Evelyn Frieden," the heroine of her novel, grows up in the same "well-regulated household," surrounded by the loving care of parents and relatives as Jessie herself did. But here the little girl is not stricken by polio nor any other disease;

on the contrary she "goes in for sports," is fond of horseback riding, of playing ball, of walking in the woods and of dancing—just like the dream—Jessie would have done. In spite of all these assets, Evelyn is not happy; sometimes she feels that death would be better than life and that suicide would be her share. The brilliant and much beloved father of this house is an avowed agnostic who rejects all conceptions of faith as "superstition". The children have the feeling that they "don't belong to any group"; and though they have their Christmas tree and their Easter eggs like their Gentile friends, Evelyn is helplessly distressed when she encounters anti-Semitism and "does not know how to answer." Her sister turns to Unitarianism for a while in order to find some religion; her brother marries a Gentile woman and forgets all

A MEETING WITH JESSIE SAMPTER

WHEN I visited Jessie E. Sampter in Rehovot in 1934 I was amazed to discover that she was badly deformed. One would have little suspected this from her writings, which were a clarion call to work and to action, written in a vigorous and spirited style. Here was one who succeeded in rising above her handicaps.

Miss Sampter told me that in her youth she had received no Jewish education, having come from an assimilationist background. She was inspired to learn about the Jewish people by a non-Jewish professor of English who said to her, "You write well. But your writings lack soul. You seem to have no roots. What of your people?"

Jessie Sampter took the professor's advice seriously. She began to study the heritage of the Jew. She emerged as one of the leading Zionist writers of her day. She spent her last years in Palestine, where she was greatly admired by all groups because of her many gifts of mind and of spirit, and because of her devotion to the cause of the rebuilding of Zion.

—MORDECAI H. LEWITTES.

about his ancient faith. But Evelyn herself, through the influence of a Jewish schoolfellow, discovers the charm of Jewish customs, the Sabbath candles and the Chanukah lights. Moreover, she discovers her Jewish people as a living power.

As her own efforts to live the life of an observant Jew meet with difficulties and ridicule in her parents' house, she runs away and moves to the "Young Hebrew Women's Association" in order to be among her people. Here she tries to learn Hebrew, and in the course of her lessons meets her lover, Emanuel, a Rabbinical student who seems to share her own ideals about Judaism and Zionism, for in the meantime she has discovered in the new teaching of the "return to the soil of the ancient Jewish homeland" not only the redemption for the homeless people but also the solution to the problem of the diseased soul of the modern Jew.

War comes, and Evelyn's family seems to forget the problems of the Jewish people in order not to be considered "aliens". But Evelyn remains steadfast to her dream; as soon as there is an opportunity, she goes to Palestine, in order to act like a Zionist and not merely preach Zionism.

However, in Palestine, disappointment is mixed with her admirations. She loves the land from the moment she set foot on it; the pleasant climate, the ancient language returning to a new life, the landscape, the history. But here in the Holy City of Jerusalem she can not find a congregation with which she might join in prayer, since the Orthodox Jews do not allow women to pray in the same room with them, and the modern Jews do not pray at all.

Gradually however, Evelyn, or Chava Shalom, as her Palestine friends call her, finds special tasks. She tries to work in the vineyard and orchard, guided by one of her friends from America who is both an engineer and a farmer. This "Boaz"

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IT HAPPENED during Succoth, 5714 (September 1953). Jewish athletes of all nations were invited to compete in the 4th World Maccabiah in Israel and twenty-three nations accepted the challenge, sending 850 of their foremost Jewish athletes to compete in the games which were held over a ten-day period. Accompanying the various teams were visitors from every part of the world, all of whom reported a huge success for a huge undertaking, and a greater love for Israel than they ever before entertained.

Although the games were sponsored by the Maccabee World Union, the Jewish Nationalist Sports Movement, few of the entrants of this country belonged to branches of the organization. It was a real privilege for one even to be present at the games, particularly when the opening and closing ceremonies were conducted. On hand for the stellar occasions were Prime Minister David Ben-Gurion; Foreign Minister Moshe Sharett; President Ben-Zvi; Cabinet Members and Mayors of local communities; and the cheering, enthusiastic crowd of 65,000 people who had waited since 1950 for a repeat Maccabiah performance.

The countries paraded in the stadium according to alphabetical order—in Hebrew. The military bands on the scene played the "Hatikvah," and there was scarcely a dry eye in the audience. The organizing committee put on the greatest show ever held in Israel. Thousands of boys and girls performed calisthenics with the aid of cable-tows. An airplane soared over the crowd and dropped a soccer ball that was to be used for an exhibition tilt. Olympic champions brought over by the U. S. were in action with their specialties and a spirit of holiday happiness prevailed everywhere.

If Tel Aviv was bursting at the seams with an increased population, the Ramat Gan Stadium, some ten miles out of Tel Aviv, took away some of the strain. Under ordinary circumstances the arena holds no more than 40,000 people. But it was different for this occasion. There was a huge black market for tickets covering the opening and closing ceremonies. Tickets were sold mainly in conjunction with reserved bus seats, good for transportation to and from the stadium. For weeks in advance the Army and Police Department were schooled in the han-

A REPORT On The MACCABIAH

By BARNEY AIN

dling of the crowds, and it was lucky for the contestants that they were escorted to the stadium from their living quarters.

While Premier David Ben-Gurion saved most of his applause for the Americans during the parade, it wasn't all honey as newspaper critics saw it. General complaint was that the American delegation did not parade as a unit, that most of them carried cameras, and indulged in unnecessary hat-waving to the crowd. The criticism may have been because Henry Wittenberg, the wrestling kingpin who served as the flag-bearer, followed the custom of America's flag-bearer in the Olympic Games and did not dip the U. S. flag to the Israeli stands, as did the flag-bearers of other nations.

It was this writer's pleasure to be the

assurance that all food returned would be kosher.

The American party of 103 athletes included two Olympic champions, namely Harrison Dillard, the sprinter and hurdler from Cleveland, and Parry O'Brien, the shotputter from Santa Monica. It is noteworthy to report that a Rabbi from Cleveland was responsible for getting the funds needed to send Dillard to the Maccabiah. Both athletes were idolized wherever they went. They put on exhibitions for the benefit of the spectators and conducted clinics for the Israeli youth. For the 1957 Maccabiah, all nations will be asked to finance their Olympic champions to the games. The presence of Dillard and



The Maccabiah Athletes Parading Before the Stadium Audience at Ramat Gan, Outside Tel Aviv

very first to sign the register at the Olympic Village where athletes of all nations were housed. The Mediterranean setting was a beautiful one and will long be remembered by those fortunate enough to live on the grounds. Our duties as advance officer was to borrow the food and medical equipment, including twenty tons of frozen meat, which was more than enough for 850 athletes for fourteen days. This meant some sort of barter and the lone request of the Government was an

O'Brien along the main streets was always the signal for the town's autograph hounds to get busy with their pens and books.

At the conclusion of the Maccabiah, Prime Minister David Ben-Gurion expressed the hope that all visiting athletes would be back for the 1957 event and that all contestants would speak Hebrew. The Premier also hoped that athletes from the "Iron Curtain" would join them as

they did at the first festival in 1932.

All athletic equipment and most of the sports uniforms brought over by the visiting American athletes were left behind to be distributed to the local organizations. This included several hundred pairs of basketball shoes which had been donated to "Materials for Israel" by a Boston shoe firm and which came under the heading of "hard-to-get" items.

There were receptions for the visiting athletes most every night of the week. The American Embassy entertained the U. S. Group at a garden party. Foreign Minister Sharett was host to all visiting athletes and committee men at his Gardens. Mayor Levanon, of Tel-Aviv, had the red carpet out for all at City Hall. On days the Maccabiah athletes were not in action, they toured various high spots of the country in buses provided by the Organizing Committee. Among the trips were visits to the Negev, Jerusalem and Haifa.

Keenest sports rivalry existed in basketball. The American team was made up of the best college and club basketballers in the country, most of whom had made All-Sectional fives. Last year the Israeli hoopers had been coached for the Helsinki Olympics by Tubby Raskin, the Brooklyn College mentor. Seven months later they went on to the European championships at Moscow and took fifth place honors. In the Maccabiah, both the U. S. and Israeli outfits had swept all opposition before them with large scores, beating France, Canada, Argentina, Turkey and Great Britain. In the final play-off tilt for the highest of honors, the Israeli team which had been given a special spot in the opening day parade, finished on the unhappy end of a 25-23 score against the Americans, using every sort of freezing tactics known to the books in order to keep their loss at a low figure.

An unofficial tally at the conclusion of the Maccabiah showed that Israel, based on the strength of numerous athletes in each event which permitted them to snare fourth, fifth and sixth places, all good for scoring points, amassed enough of a total to reign as the Maccabiah winner. The U. S. was second. However, the American athletes captured the most gold medals and the most trophies, which is always the pay-off in championship set-

tos. There's keener competition in view for the U. S. from this point on, particularly from the Israeli contingent, most of whom are benefiting from the coaches sent over by the U. S. Committee for Sports in Israel. While America took the basketball, tennis, swimming, gymnastic and wrestling (free-style) titles, Israel accounted for soccer, boxing, volley-ball, rifle shooting and the handball crowns, although only one other country, Austria, competed in the latter event. Rhodesia took lawn bowling; Sweden, table tennis; Denmark, wrestling (Greco-Roman); South Africa, weight-lifting and Great Britain, cycling. Fencing was shared by both Great Britain and Israel.

For the writer the games were a busy session, meaning the days and nights were a bit too short. In addition to serving as a boxing referee and member of the Jury of Appeals on Basketball, it was also our pleasure to serve as the American representative to select the winner of the "Svislowsky Memorial Trophy," given to the outstanding performer at the Games who excels in ability, sportsmanship, character and good Maccabean traits. This honor went to Fred Oberlander, who was

born in Vienna, lived in Great Britain, and represented Canada at the 1950 and 1953 Maccabiahs. Fred, a leader in Maccabi circles in the Dominion, won the heavyweight wrestling (Greco-Roman) crown.

One memory that will never be erased concerns our 13-year-old son, Martin J. Ain, a member of the senior class at Center Academy of the Brooklyn Jewish Center, who was the American team mascot. Martin enjoyed a greater privilege, however, in being Bar-Mitzvah at the Schwiath Synagogue, on Ben Yehuda Road, which is situated not far from the Olympic Village. His Bar-Mitzvah, which was widely noticed in Israeli newspapers and magazines, and the radio, was attended by athletes and committee men of various nations. The Congregation insists that the gathering was the largest ever to attend services on an occasion apart of the Holy Days. Numerous youngsters from town attended to see how the American youth would fare with his Haftorah. And Martin, thanks to Mr. Leo Shpall, of the Brooklyn Jewish Center, acquitted himself with high honors.

Following the Bar-Mitzvah the Rabbi, speaking both in Hebrew and English,



Israel Foreign Minister Moishe Sharett with Barney Ain, Mrs. Ain and their son Martin, a Center Academy student. Martin was the Maccabiah mascot and was Bar Mitzvah in Israel.

hoped that many more boys from foreign lands would come to Israel for their Bar-Mitzvahs. At the Kiddush which followed in the Succoth, boy scouts and girl scouts sent by the Maccabiah groups presented Martin with their official hat, emblem and sash.

People of Israel, who welcomed visitors of other lands, were outspoken on one thing during the services. They wanted to know why the older people of America visited them in such numbers and not the younger folk. They were anxious to see more teen-agers in the land, to learn their customs, and see what they had accomplished and to study their biblical history.

Brutus Hamilton, Protestant coach of the American track and fielders, who held a similar post with the American track and field forces at Helsinki in 1952, was loud in his praise of what he saw and heard during his stay in Israel. Brutus, who had planned a pilgrimage to the Holy Land since childhood, told an audience at the University of California (Berkeley), where he is director of athletics, that he is "a better man and a better Christian" because of his visit to the Holy Land.

Club factions in Israel didn't permit the games to go off in trigger-like style. There were too many tiffs between the Hapoel and Maccabi groups. Jerusalem took offense over the fact that the town was given too few sports tourneys and hoped out loudly for more soccer games than allotted to them. Haifa was given the swimming program. Tel Aviv got the track and field, and tennis shows, with Ramat Gan, because of its appropriate facilities, getting the boxing and basketball tourneys. There was a wild scramble for some of the lesser-known sports, such as lawn-bowling, wrestling and fencing, with all being held in the vicinity of Tel Aviv. The beds may have been too short for the 6-foot basketball players, and perhaps there weren't enough towels or benches at the basketball game where 10,000 tried to get into a 4,000 seat outdoor stadium, but at any rate, everybody had a good time.

There remains several important projects for the U. S. Committee for Sports in Israel to realize. One is to equip and finance an Israeli athletic squad to take part in the Asiatic championships to be held in Manila next May. The other is to

support their Olympic Team at the 1956 Melbourne Games. This would mean that an Israel team would be in Olympic action for the second consecutive time, having first competed in the Helsinki Games during July 1952. Project number three is to get their schoolboys to engage in inter-school competition following a program in effect in New York City and known as the Public Schools Athletic League. Point four would be the matter of sending needed coaches who have attained recognition in the fields of swimming, track, field and boxing to Israel.

While Israel does not intend to compete

and field performances. Abe Grossfeld, of Manhattan, was winner of six gold medals in gymnastics. Grant Golden won the men's singles, men's doubles with Pablo Eisenberg and the mixed doubles with Anita Kantor. Dr. Harry Werbin, former Brooklynite now living in Kansas City, was the chief medical officer, not only for the U. S. aggregation but for the entire Maccabiah. Harry enjoys the unique distinction of having competed in the 1932 and 1935 Games as a steeple-chaser and having served at the 1950 and 1953 events as a medical officer. Active for the U. S. Committee for Sports in

THE EINSTEIN MEDICAL SCHOOL



A model of the new Medical School of the Yeshiva University in the Bronx for which ground was broken recently. It was given the name Albert Einstein College of Medicine, and when completed will cost 25 million dollars.

in all sports at the Asiatic Games, its soccer and basketball units are conceded an excellent chance to win the highest honors. With this in mind, these teams will play a series of matches in this country on a coast-to-coast trip. The basketball team will meet the leading Jewish Community Centers prior to going to Manila. The soccer team will, however, perform at some of the major league baseball parks after they return from the Asiatic Games.

Among the athletes honored at the games were Bob Rittenberg of Harvard, who received the San Francisco sports writers' prize for turning in the best track

Israel were such bulwarks as Col. Harry Henshel, Charles S. Greene, Charles Ornstein and Robert Morrison. Much praise is also due Dr. S. Winnick, Sam Mosberg, John Ferber, Leonard Low, Irving Schoolman, Nathan Kaufman, Ira Kahn, Charles Silver, Al Marcus, David Matlin, Frank Diamant, Edwin Loewenstein, Harold Zimman, Frank Schwinger, George Shulman, George Block, Henry Nesselroth, Alvin Kahaner, Al Polansky, Sol Gitman, Barney Felix, Sam Galin, Thomas Reamer, Richard Baime, Joe Salzman and Jerry Kessler, who gave of their time and money so that the Maccabiah could be a success from the American standpoint.

NEWS OF THE CENTER

Dr. Kreitman to Deliver "Thanksgiving" Message Friday Night

This Friday, November 27th, at our Late Friday Night Lecture Services, which begin at 8:30 p.m., Rabbi Kreitman will interrupt his Friday Evening series on "Our Cultural and Spiritual Heritage" with a sermon on the Thanksgiving holiday entitled "The Difference Between America and Americanism." Rabbi Kreitman will analyze the spiritual foundations of this country and draw from them a guide to the perplexing problems facing the American people today. This is a very important subject and we hope that many of the members, their families and friends will be with us at this service.

Cantor Sauler will be the soloist and lead in the congregational singing.

Advance Notice

Next Friday, December 4th, at our Late Friday Night Lecture Services, Rabbi Levinthal will speak on the "Festival of Chanukah and Jerusalem's 3000th Anniversary—Reflections on Both Events." This sermon may be considered an ancient lesson for a modern problem.

Sabbath Services

Friday evening services at 4:20 p.m.
Kindling of Candles at 4:15 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vay-esheb" Genesis 37.1-40.23.

Haphtorah Reading: Prophets—Amos 2.6-3.8.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:00 p.m.

Dr. Leon Thorn will speak in Yiddish at 3:50 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 4:20 p.m.

Special Maariv Services: 7:30 p.m.

Center Federation Dinner

The Brooklyn Jewish Center Commit-

tee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Messrs. Julius and Harry Leventhal in recognition of their fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, December 3rd at 6:30 o'clock.

Call Center (HY 3-8800) for reservations at \$6.50 per person.

Additions to Library

The following books have been added to our library for circulation:

Adventures of Mottel — Sholem Aleichem

Journey to the Dawn — Angoff

Glatzer — Franz Rosenzweig

The Spirit of Jewish Law — Horowitz

Miriam Comes Home — Y. H. Levin

Abraham — Netanyahn

Portraits Etched in Stone — D. de Sola

Pool

Gentile Reactions to Jewish Ideals —

Raisin

The Gate of Heaven — Gershon ben

Shlomo

The Student's Guide through the Talmud

One Foot in America — Yuri Suhl

Cowboy on a Wooden Horse — Yuri Suhl

The Talmud — Unterman

The First Book of Israel — Kubie

Level Sunlight — Maurice Samuel

Hebrew

M'Adam ad Noah — Kasoto

M'Moach ad Avraham — Kasoto

Entsaiklopedia Ha'Ivrit — 4 vols.

Talmud Baba Kama — Targum Ivrit

Batei Medrashot — 2 vols.

Sepher Va'Yidra — Hoffman

Shisha Sidrei Mishna; Seder Nizikin,

Seder Molid

Tanach, Yismiyah, Trei Asar — Kasoto

Sepher Zikoron Li Kilat Lomzo

Entsaiklopedia shel Galit — Varsha
Mavoh L'to'at Ha'higayon — Bergman
Ha'Foklore Ha'Yihudi — Bergman
Kitvei Asher Brash — 2 vols.

Acknowledgment of Library Gifts

We acknowledge with thanks receipt of books for our library from the following:

Dr. and Mrs. Israel H. Levinthal.

Mr. and Mrs. Irving S. Horowitz, in memory of their son.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. Maurice Bernhardt, Vice-President of the Center and Mrs. Bernhardt, of 139-04 Rockaway Beach Blvd., Belle Harbor, and Mr. and Mrs. Harry I. Model of 576 Eastern Parkway, on the birth of a daughter, Meg, to their children, Mr. and Mrs. Bernard Model of West Hempstead, L. I., on November 15.

Mr. and Mrs. Max Fortunoff of 501 Alabama Avenue on the marriage of their son, Allan, to Miss Helene Finke of Teanack, N. J., on November 25th.

Dr. and Mrs. M. L. Levy, of 1 St. Paul's Court, on the birth of a daughter, Deborah Ellen, to their children, Mr. and Mrs. Allan Levy, on November 9.

Mr. and Mrs. Lou Schocket, of 1025 St. Johns Place, on the marriage of their daughter, Jocelyn, to Mr. Herman Schwartzman, of New Brunswick, N. J., on November 25.

Rabbi Levinthal's Book On "Judaism" Now in Fifth Edition

FUNK and Wagnall Company, publishers of books by Rabbi Levinthal, has just announced the publication of a fifth large edition of the Rabbi's popular work: "Judaism—An Analysis and an Interpretation." Also announced, is the printing of the fourth edition of the Rabbi's first volume of sermons: "Steering or Drifting—Which?"

It is a rare happening in the publishing field for Jewish religious books to appear in so many large printings. Dr. Levinthal's latest volume of sermons "A New World Is Born," will soon complete the second printing, and preparations are already being made for a third edition.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BAKER, EDWARD E.; Married; Res.:

377 Montgomery St.; Bus.: Attorney,
400 Broome St. *Proposed by* Julius
Kushner.

BENTKOWSKY, MISS DIANA; Res.:
514 Howard Ave.

BERGER, MISS ELEANOR; Res.: 1342
46th St.

BIBLICK, THEODORE; Married; Res.:
712 Remsen Ave.; Bus.: Ins., 154 Sas-
sau St. *Proposed by* Anne Friedman,
May Levy.

CALICA, LEO; Married; Res.: 770 Em-
pire Blvd.; Bus.: Sash, 531 Watkins St.
Proposed by Dr. M. Goldenberg.

DRESHER, MILTON; Single; Res.: 145
E. 51st St.; Bus.: Coats & Suits, 512
7th Ave.

EDELMAN, LAWRENCE; Single; Res.:
206 E. 95th St.; Bus.: Jewelry, 754
Lexington Ave. *Proposed by* Jesse Le-
vine, David Yawitz.

FINK, SHERWIN; Single; Res.: 64-11
99th St.; Bus.: Bras, 378 Throop Ave.
GEBLER, MISS ROSE; Res.: 440 E.
46th St.

GELLER, MISS INA; Res.: 272 Mont-
gomery St.; *Proposed by* David Yawitz.

GLASS, MISS PHYLLIS; Res.: 358 Eastern
Parkway. *Proposed by* Bernice
Gross, David Yawitz.

GOLDBERG, MISS AUDREY; Res.: 474
E. 98th St. *Proposed by* Dr. S. Krauss,
Robert Krauss.

GOTKIN, DAVID; Married; Res.: 687
Lefferts Ave.; Bus.: Children's Hats,
97 E. Houston St. *Proposed by* Leo
Kaufmann.

GREEN, MISS LILIAN; Res.: 813
Maple St.

GREENBERG, MISS HELENE; Res.:
769 St. Marks Ave. *Proposed by* Rosa-
lind Zambrowsky, David Yawitz.

GROSS, IRA M.; Single; Res.: 126 Ver-
non Ave.; Bus.: Attorney, 401 Broad-
way. *Proposed by* Bernice Gross, Morris
Hecht.

HOROWITZ, MISS CONSTANCE;
Res.: 49 Woodruff Ave. *Proposed by*
Marilyn Cohen, Martin Karlin.

HOROWITZ, MISS MARION; Res.: 374
Eastern Parkway. *Proposed by* Anita
Bergman.

HOROWITZ, MISS THELMA; Res.:
374 Eastern Parkway. *Proposed by*
Anita Bergman.

INGWER, MISS FLORENCE; Res. 1710
Union St.

INGWER, MISS SYLVIA; Res.: 1710
Union St.

JAHS, MISS SHIRLEY; Res.: 320
Eastern Parkway. *Proposed by* Doris
Berger, Robert Sklar.

KELLER, MORRIS W.; Married; Res.:
251 Osborn St.; Bus.: Syrup, 270 E.
Houston St. *Proposed by* Sidney A.
Gold, Aaron A. Berman.

KIMELMAN, MISS LEAH; Res.: 1461
45th St.

KITAY, SEYMOUR; Single; Res.: 1969
Union St.; Bus.: Sportswear, 1410
Broadway.

KORN, MISS RACHEL; Res.: 932 Car-
roll St. *Proposed by* David Yawitz.

KRAMER, MISS GLORIA; Res.: 907
Fox St., Bronx. *Proposed by* Gerald
Jacobs.

KRASNER, ALFRED; Single; Res.: 245
Sullivan Pl.; Bus.: Engineer, 295 Mad-
ison Ave. *Proposed by* Harold Kalb.

KRITZ, ROBERT; Single; Res.: 1316 St.
John Pl.; Bus.: Veiling, 14 E. 37th St.
Proposed by David Gold, Irvin I.
Rubin.

KURSS, HERBERT; Single; Res.: 2044
Pacific St.; Bus.: Research, 55 Johnson
St. *Proposed by* Dave Rosenberg.

LAINOFF, SEYMOUR; Single; Res.: 348
Eastern Parkway; Bus.: Instruction,
Yeshiva College. *Proposed by* Aaron A.
Berman, Anita Rossow.

LIPSHUTZ, ROBERT; Married; Res.:
440 Brooklyn Ave.; Bus.: Lawyer, 401
Broadway. *Proposed by* Sidney A. Gold,
Aaron A. Berman.

MASKELL, HARRY; Single; Res.: 1063
New Lots Ave.; Bus.: Suits & Coats,
241 W. 37th St. *Proposed by* Martin
Bruckner.

MALTZ, MISS SARA; Res.: 1040 Car-
roll St. *Proposed by* Morris Hecht.

MANDEL, DR. WILLIAM; Married;
Res.: 135 Eastern Parkway; Bus.:
Physician. *Proposed by* Rubin Belfer,
Leo Kaufmann.

MELKER, MRS. NETTIE; Res.: 1359
Union St.

MEYERSON, NORMAN; Single; Res.:
440 Lenox Rd.; Bus.: Laundry, 620
Cleveland St. *Proposed by* Harold
Kalb, Michael J. Rosenfeld.

MILLER, WALLACE; Single; Res.: 469
Brooklyn Ave.; Bus.: Shoes, 812 Broad-
way. *Proposed by* Irvin J. Miller, Irwin
Rothkopf.

MORRISON, MISS M.; Res. 1521 Ocean
Ave. *Proposed by* David Yawitz.

MOSTER, MISS MARY J.; Res.: 1004
Union St. *Proposed by* Aaron A. Ber-
man, Anita Rossow.

NEIMAN, NATHAN; Married; Res.:
751 St. Marks Ave.; Bus.: C.P.A., 61
Broadway. *Proposed by* Dr. Harry
Berman, Dr. Abr. Levine.

NEWMAN, DAVID; Single; Res.: 296
Glenmore Ave.; Bus.: Credit, 17 Smith
St.

OZGA, WILLIAM S.; Married; Res.: 285
Hawthorne St.; Bus.: Brokerage, 100
Gold St. *Proposed by* Sylvia Simon,
Irma Schnell.

PARNES, MISS SANDRA; Res.: 2156
Linden Blvd. *Proposed by* Rosalind
Zambrowsky, David Yawitz.

PEARLMAN, MISS HARRIET; Res.:
428 Atkins Ave.

RAPPAPORT, MISS LILA S.; Res.: 670
Watkins St. *Proposed by* Selig Rosen-
berg, Sid Rayburn.

REITER, HAROLD; Single; Res.: 156
E. 39th St.; Bus.: Pharmaceuticals, 154
W. 14th St. *Proposed by* Harold Kalb,
Michael J. Rosenfeld.

RICHELSON, DANIEL; Single; Res.:
456 Alabama Ave.; Bus.: Accounting,
31 W. 57th St.

ROBBINS, MISS MYRA; Res.: 3043
Brighton 4th St.

ROSE, MISS ESTELLE; Res.: 207 E.
91st St. *Proposed by* Mildred Stein,
Stuart Pearl.

ROSEN, MISS LILLIAN; Res.: 1492
Park Place.

ROSENBERG, ABRAHAM; Married;
Res.: 250 Crown St.; Bus.: C.P.A.,
1457 Broadway. *Proposed by* Joseph
Levy, Jr., Leo Kaufmann.

ROTH, MISS MARILYN; Res.: 97
Brooklyn Ave. *Proposed by* Dr. S.
Krauss, Robert Krauss.

RUBIN, ALFRED E.; Single; Res.: 168
Hendrix St.; Bus.: 521—5th Ave.

RUBIN, MISS CLAIRE; Res.: 4815—
15th Ave. *Proposed by* Gilda Perler,
Roslyn Thun.

(Continued on page 16)

HOW TO CELEBRATE CHANUKAH

Significance

Chanukah is a post-Biblical festival. It was instituted by the early Rabbis for the purpose of strengthening the Jewish historical consciousness.

Chanukah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors, under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 B.C.E.).

Observance

The celebration of Chanukah begins on the twenty-fifth day of Kislev (Dec. 1, 1953), the day on which the Temple was consecrated anew to the service of God, and lasts for eight days, because of the ceremony of rededication and festivities continued for that length of time.

This holiday is also called the Feast of Lights or Illumination, since it is customary to kindle the Chanukah lamp throughout the eight days of the festival. One light is kindled on the first night, and an additional one is lit on each succeeding evening until the last day, when eight lights are burned, exclusive of the "Shamas", which is a special candle used in lighting the others. ("Thus do the pious grow in the service of praise and duty from strength to strength.")

Little yellow wax candles or wells of oil with threads folded together are used, as a rule, and the lamp is generally placed on the window sill or in some other conspicuous place where it may be seen from the outside. (Symbol of freedom.)

The custom of kindling the lights finds its origin in a miracle which is said to have occurred during the rededication of the Temple. When the perpetual lamp was about to be lit, there was found only one cruse containing sufficient undefiled oil for one day, but by a miracle it lasted for eight days, the time required for the preparation of fresh oil.

The lighting of the Chanukah candles is solemnized by benedictions and songs, extolling God as Israel's deliverer. (Brokhot; Lehadlik Ner; Sheasah Nissim; She-heh'yanu.)

It has become customary to indulge in games, riddles and other pastimes, especially during the evening of the festival.

Members of the family sit around late and play the game of trendle or "dreidel" (from the German "drehen"—to turn). The Chanukah dreidel is a ceremonial toy, similar to a spinning top or revolving die, with bottom and top pieces and four sides, on each of which will be found one of the following four Hebrew letters: "Nun", "Gimmel", "Heh", "Shin". These are the initial letters of four words which, when put together, make up the sentence "Nes gadol hayah sham," meaning, "A great miracle was or happened there." This may refer to the larger miracle of the victory of Judaism over Hellenism, or to the incident in connection with the small cruse of oil.

Different games are played with the trendle. A large Hebrew letter "Peh" is drawn, and the trendle, when spun, must not fall outside of it. Each of the four letters indicates a different result of the play. If the dreidel rests with the letter "Gimmel" up, it means that the player gets all (Ganz); if it falls with the letter "Heh" up, the player receives half (Halb); if it falls with the letter "Nun" up, the player receives nothing (Nichts); if it falls with the letter "Shin" up, the player has to add to the "pot" (Shtell zu). Another game is one in which the Hebrew letters stand for their numerical equivalents, i.e., Nun—50, Gimmel—3, Heh—5, Shin—300.

On the fifth night children join in the conduct of the ceremony of the kindling of the lights and receive gifts, particularly "Chanukah gelt," from their parents and relatives.

In general, a joyful atmosphere prevails throughout the week of the Chanukah festival. Special concerts and entertainments are conducted in Synagogues,

Centers and Hebrew Schools, and songs of praise from the Psalms (Hallel), as well as a special prayer (Al Hanissim), are recited. "Latkes", or potato "kugel", are the special dishes served during this week.

Chanukah Home Service

Light the first candle Tuesday evening, December 1, 1953.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom, Asher kid-d'sho-nu
b'mits-vo-rov v'tsi-vonu L'-had-lik
ner shal Cha-nu-kah
Blessed art Thou, O Lord our God,
Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Chanukah.
2. Boruch atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom She-o-soh nissim
la-avo-se-nu bay-yomin ho-haim baz-z'man ha-zeh.
Blessed art Thou, O Lord our God,
Ruler of the Universe, who wroughtest miracles for our fathers in days of old, at this season.
3. The following is said only on the first evening:
Bo-ruch atoh A-do-noy, E-lo-he-nu
Me-lech ho-o-lom She-hech'yenu,
v'k-y'mo-nu v'hig-gi-o-nu la-z'man
haz-zeh.
Blessed art Thou, O Lord our God,
Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

Latkes

This is a pancake, made of flour (or potatoes) and eggs; with a pinch of salt and pepper. The recipe in rhyme says:

If Latkes you would make,
Salt and eggs and flour take—
Eat with zest and song and rhyme,
At the festive Chanukah time.

SIMON, MISS SHEILA; Res.: 817 New York Ave. *Proposed by* David Yawitz, Arlyne E. Goldsmith.

SOBIE, MISS WINNIE; Res.: 123 E. 52nd St. *Proposed by* Irwin S. Weisberg.

SPATZER, MISS AUDREY; Res.: 1159 Eastern Parkway.

TANENBAUM, MISS SYDELLE; Res.: 1601 St. Johns Pl. *Proposed by* David Yawitz.

TARGUE, MISS JUNE; Res.: 1578 Sterling Pl.

TASCANDI, HERMAN; Married; Res.: 649 Montgomery St.; Bus.: Pajamas, 1270 Broadway. *Proposed by* Leo Kaufmann.

WEINSTEIN, SIDNEY; Single; Res.: 81-21 166th St.; Bus.: Floor Covering, 51 Tompkins Ave. *Proposed by* Robert Kaplan.

WOLINER, MISS DOLORES; Res.: 1411 W. 14th St. *Proposed by* David Yawitz.

WOLFF, JULIUS; Single; Res.: 27 Howard Ave.; Bus.: Engineer, Woodside, L. I.

The following have applied for reinstatement:

BECKERMAN, BERNARD; Married; Res.: 751 St. Marks Ave.; Bus.: Teacher, Boys H. S. *Proposed by* Henry H. Gross, David Spiegel.

GOLDSTEIN, ARNOLD; Married; Res.: 65-09 99th St.; Bus.: Cigars, 1549 Broadway. *Proposed by* Sidney A. Gold, Lou Frank.

HOCHBERG, SOL; Single; Res.: 9027 Kings Highway; Bus.: Pants, 915 Broadway.

KNAPP, ARTHUR; Single; Res.: 1030 Carroll St.; Bus.: Yarns, 539 40th St. *Proposed by* Harry Citron, Dr. Harry Benin.

KROUT, MISS BETTY; Res.: 85 Vernon Ave.

Late Applications

BRICKER, JUDAH M.; Single; Res.: 305 Linden Blvd.; Bus.: Attorney. *Proposed by* Harold Kalb, Michael J. Rosenfeld.

BECKENSTEIN, MISS MARILYN; Res.: 530 E. 51st St. *Proposed by* Dr. Jacob Beckenstein, Elaine Katz.

DAVIS, CAL; Single; Res.: 231 E. 58th St.; Bus.: Metallurgist, 70 Columbus Ave. *Proposed by* Paul Kotik.

EPSTEIN, BERTRAM; Single; Res.: 129-11 Francis Lewis Blvd.; Bus.: Home Appliances, 1735 Pitkin Ave. *Proposed by* Melvin Oringer.

FROHMAN, WALTER; Single; Res.: 813 Eastern Pkwy.; Bus.: Music Education, New York University. *Proposed by* Cantor Wm. Sauler.

GELBERT, MARTHA; Single; Res.: 254 Penn St.

GOLDSTEIN, LEO; Married; Res.: 2285 Utica Ave.; Bus.: Glass, 796 Grand St. *Proposed by* Dr. Morris Goldenberg.

PELLER, MISS RUTH; Res.: 1440 W. 8th St.

REICH, MISS ROSALYN; Res.: 97 Rockaway Pkwy.

FRANK SCHAEFFER, *Chairman*,
Membership Committee.

MR. AND MRS. CLUB

THE opening meeting of the Mr. and Mrs. Club, held on October 14th was an outstanding success. In the form of a Cocktail Party and Dance, it served to introduce newcomers to the group as well as provide meeting grounds for the old-timers after the summer hiatus. During the business portion of the meeting, greetings were extended by the new president, Mr. Arthur Safier, who then introduced officers and Board members for the coming year. Words of welcome were also extended by Rabbi Kreitman. Then our member, Mr. David Gold, presented a report on a meeting held some months ago, the purpose of which was to re-evaluate the aims and purposes of the Mr. and Mrs. Club and to plan activities to carry out these aims and purposes. In addition to promoting Interest Groups within the Club, such as painting, sculpture and music classes, a broader suggestion was that the Club furnish or equip any new facilities which will be made available to the Center in the future. And so, on an optimistic and promising note for the future, the year's first meeting ended.

The Club's second meeting, held on the 17th, was a tremendous success. Speaker for the evening was Judge Nathaniel Kaplan, of the Domestic Relations Court, who addressed the group on juvenile delinquency.

Rabbi Kreitman Sermon Published

A sermon which Dr. Benjamin Kreitman preached at our Center on Sabbath morning, May 23, 1953, on the "Supremacy of the Torah—The Relation of Modern Knowledge to the Word of God," was published in pamphlet form through the courtesy of one of our members, Mr. Nathan Spiegel, in memory of his sainted father, Max Spiegel. The pamphlet also has a foreword by Dr. Israel H. Levinthal.

Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Mrs. Adolph M. Rosenheim of 1476 President Street.

Library Schedule

The Library of the Center is open to our members and the community as per the following schedule: Monday, Tuesday and Thursday from 1:30 to 9:00 p.m., Wednesday from 3:30 to 9:30 p.m., Sunday from 10:00 a.m. to 2:00 p.m.

AN APPROPRIATE CHANUKAH GIFT

RABBI LEVINTHAL'S

"JUDAISM — AN ANALYSIS
AND INTERPRETATION"

Now in its Fifth Printing

•

or one of his other volumes of sermons:
"STEERING OR DRIFTING — WHICH?"
"A NEW WORLD IS BORN"

\$2.50 per copy

For Yiddish readers — get the Yiddish Translation of "JUDAISM" by Dr. A. Asen

\$3.00

Orders may be placed at Center desk.

Chanukah Gifts

There is a wonderful display of Israeli gift articles in the Center lobby. Choose them for your Chanukah presents.

THE YOUNGER MEMBERSHIP

AN implementation of our goal of closer liaison between Conservative youth groups, our Young Folks League played host to the New York Region of Young Peoples League on November 3d. An overflow audience was present as the dramatic group presented a cantata, "Seven Golden Buttons." It was enthusiastically received. Featured in the cast were: Grace Swirsky, Ruth Koslovsky, Elaine Abelov, Morton Pitashnick and Arnold Magaliff. Sidney Zarider directed the cantata. Refreshments and a social followed the performance.

The testament of Judaism has bestowed upon history a legacy full of beauty and cultural wealth. This year, our Program Committee is presenting a series of programs entitled "Great Names in Jewish History" so that we may discover that we too are beneficiaries of this great testament benefaction. On Tuesday evening, December 15th, 1953, the first of the series will be presented on Chaim Nachman Bialik, an immortal among poets. Rabbi Baruch Silverstein, a noted authority on Bialik, will discuss the poet's works.

In conjunction with our annual campaign on behalf of the Federation of Jewish Philanthropies, we have planned a gala event for the evening of Tuesday, December 22d, 1953. Professional dancers from the Fred Astaire studios will demonstrate various and intricate dance routines for our members. Following this we will have a Champagne Hour, when members will be given an opportunity to exhibit their dancing prowess. A prominent speaker will address our group concerning the work being done by the Federation. Music and dancing will be provided by a well-known orchestra, and refreshments will be served.

A Winter Carnival at the Concord Hotel for the weekend of December 11-13 inclusive is being sponsored by the Young Peoples League of the United Synagogue of America. Our members and their friends are cordially invited to attend. A limited number of choice accommodations are still available. For rates and reservations we suggest that you communicate with our weekend chairman, Miss Marilyn Kaufman.

Interest Groups

Oneg Shabbat—follows the late Friday evening service every week, Rosalind Zambrowsky and David Yawitz, chairman.

Bowling Group—meets every Sunday at 2:00 p.m. at Kings Recreation Center, New York and Clarkson Avenues, Brooklyn, New York, Leonard Krawitz, chairman.

Music Interest Group—meets Thursday evening, December 3d and December 17th at 8:30 p.m., Arnold Magaliff, chairman.

Bridge and Scrabble Group—meets December 10th at 8:00 p.m., Lila Picken, chairman.

Israeli Dance Group—We are starting a new interest group under the chairmanship of Helen Aranow. Herbert Kummel,

a professional Israeli Dance Instructor, will lead the group and sessions will be held on December 3d—10th—17th at 8:30 p.m.

Coming Events

Wednesday, Dec. 9th—Chanukah Masquerade Party.

Tuesday, Dec. 15th—"Great Names in Jewish History," see article above.

Tuesday, Dec. 22d—Federation night, see notice above.

Tuesday, Dec. 29th—Our Current Events Group presents "Tensions in the Near East" featuring Michael Pragal, adviser to Israeli delegation at the U.N. and formerly secretary to Moshe Sharet.

Note: Our group will not meet on Tuesday evenings, December 1st and 8th.

The Junior League

THE Junior League, the Center's teenage college group, has embarked on an ambitious program of social and cultural activities. Right now, they are in the midst of their first series of addresses, "Jewish Religious Values For Our Times," and have already considered such topics as "Worship and the Concepts of God," presented by Dr. Kreitman, "The Dietary Laws," a debate moderated by Mr. Morris Hecht, "The Sabbath," a workshop organized by Robert Kritiz.

The League has tried to keep abreast of the calendar and the times. A political symposium was held prior to election day, and a unique dramatic and social program was worked out for the Thanksgiving season.

Of course the social dancing that precedes and follows each meeting is quite popular among the membership. Most exciting, however, was the recent meeting devoted entirely to square dancing, with a professional caller in charge.

As the Junior League progresses, it

seems to gather momentum, with the result that future meetings promise to offer even more enjoyment and cultural values. An alert executive committee meets regularly for the express purpose of planning ahead for well-balanced meetings. The program for the December meetings includes the following: December 3rd will feature a Chanukah program with ritual, songs, and party games; December 10th will highlight the fourth lecture of the series, "Moral Values and Family Life," and a panel discussion will follow; December 17th is designated as United Nations Night, and an appropriate program is being planned; December 23rd is set aside for the annual college homecoming and vacation social, where community singing and dancing will be special features.

Membership in this group, which meets every Thursday evening at 8:30, is limited to young men and girls of college age. Girls who will enter college in the fall are also eligible.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

THE CENTER ACADEMY

ALL the classes from Grades IV through VIII participated in the Armistice Day program. They sang appropriate songs, and the dances of different nations were beautifully performed. With assistance of the grade teachers, this memorable program was organized and directed by Miss Gladys Gewirtz, our Music teacher.

Jewish Book Month was observed by the pupils of the Center Academy on November 17th. The children of the Eighth Grade made posters which were displayed at their Book Exhibit. On that day the children of the entire school viewed the Exhibit and placed orders for books and recordings. The meeting of the P. T. A. was held the next evening and the parents examined the Book and Record Exhibit. The pupils of the Eighth Grade were in charge of the demonstration and the sales. Lists of selected books for parents and children were made available to the guests at the Book Exhibit. Miss Gladys Gewirtz, talented music teacher of the Center Academy, entertained the parents with delightful solos, community singing and demonstrations of Hebrew folk dancing.

We urge our parents to encourage their children to read books of Jewish interest and to fill some of their shelves at home with Jewish books.

An Appeal to Parents: Visit the library of the Brooklyn Jewish Center on the third floor. Celebrate Jewish Book Month by availing yourselves of the facilities of the library. Spend some of your leisure hours in enjoyable reading.

A thought for Thanksgiving — All Americans have reason to be thankful for and proud of our country's part in securing the position that we, as Jews in America, hold today. The American system has given freedom of worship and opportunity to all. If every present-day American will give the same allegiance to the principles of liberty and freedom which our forefathers held dear, and upon which our great democracy was formed, there could be no question as to the welfare of the United States and its people.

Please Note: The Chanukah celebration will be held on Wednesday, December 2, at 1:00 p.m. On that day our Assembly will be radiant with gleaming candles and

extra brightness. Grades One, Two and Three will take part in a program arranged by Miss Ruth Weiner, the Hebrew teacher of the lower grades. The Seventh Grade will participate in this celebration by presenting an original Hebrew play under the direction of Mr. Daniel Greenstein, who is in charge of the Hebrew instruction of the Seventh Grade group.

On October 8th, the Eighth Grade took a trip to the United Nations and participated in a guided tour sponsored by the American Association for the United Nations. Following this they visited the New York *Daily News* building and watched the giant world globe slowly turning in the lobby. They observed and studied the wonderful weather equipment. The Eighth Grade then visited the Pakistan Consulate in New York City, and attended a lecture on Pakistan, its geography, its climate and its culture. The trip terminated with the purchase of stamps from Pakistan by our interested stamp-collectors. The group felt that they had gained much knowledge of the affairs of the United Nations—which is their major unit of study this year.

A report of a class trip by a Fourth Grader: "The Fourth and Fifth Grades took a trip to the Metropolitan Museum on November 2nd. At the Museum we took a tour. The tour was about the Bible Land. We saw a mosaic. What is a mosaic? It is tiny colored stones put in a picture. This mosaic was about the Sacrifice of Isaac. Also we saw pottery made by the Canaanites. There were idols that the Canaanites worshipped. We also saw the oldest writing on leather. They are called the Dead Sea Scrolls.

"The Fifth Grade left our group and went on a lecture to listen about their own Social Studies. Our class went to the New York Museum. In the Museum they showed Manhattan when the Indians roamed Manhattan. We also saw fire engines and trains in the times of long ago. "I liked the trip but I especially liked the mosaic.

Age: 9 years."

Our P. T. A. is at work on several projects—a theatre party which will be held on January 5, 1954, plans to assist the Student Council Lincoln Day Cele-

BONDS FOR ISRAEL RALLY

at the

BROOKLYN JEWISH
CENTER

TUESDAY, DECEMBER 1
9:30 P.M.

Speaker

TRYGVE LIE

Former Secretary-General of
the United Nations and one
of the world's outstanding
Statesmen.

OTHER WELL-KNOWN
PERSONALITIES WILL
APPEAR.

Admission **FREE**

All Welcome

bration, February 12, Parent Education Programs, and a health program for children. Your help is urgently needed. Let us all fulfill our duties with the energy, love and devotion due our fine school, the Center Academy.

Visit
BOOK MONTH EXHIBIT
in
CENTER LOBBY

THE HEBREW SCHOOL

THE opening meeting of the Parent-Teachers Association featured an address by Mr. Henry Goldberg, principal of the East Midwood Jewish Center Hebrew School on the theme, "Parent and Child in Jewish Education." Mr. Goldberg stressed the importance of Jewish values in the home as an influence on the upbringing of the child.

Mrs. Sara Epstein, who presided, presented the officers for the coming year. Mr. David Weintraub, music instructor in our school, sang several Hebrew numbers accompanied by Mr. Sholom Secunda.

* * *

There are several new members now serving on our faculty. Mr. David Weintraub is in charge of music instruction, the choral group and preparation for Bar Mitzvah. Mr. David Slominsky, in addition to his regular program of instruction, is in charge of our after-school patrol squad, whose function it is to see that the rules of safety are properly enforced. Mr. A. Kaminsky, is instructor of our Post Bar Mitzvah course for students who have celebrated their Bar Mitzvah and who are continuing their Hebrew studies.

* * *

At a faculty meeting held on Tuesday, November 3, the teachers were addressed by Mr. Samuel J. Citron, dramatic director of the Jewish Education Committee. He spoke on the theme, "Dramatic Activities in the Classroom." He stressed the importance of a curriculum which would be vital and meaningful to the students.

* * *

A ceremony in honor of the students in our Hebrew School who have begun the study of the *Chumash* in Hebrew was held on Saturday, November 14 in the main synagogue. Soloists were, Robert Boyers, Joan Rezak and Leah Schmerler. The students were introduced by Rabbi Mordecai H. Lewittes, Associate Rabbi in charge of our school. They were addressed by Rabbi Levinthal who congratulated them on their splendid progress and who expressed the hope that he would be able to confer upon them a certificate of graduation when they have completed their study of the Five Books of Moses. This ceremony, known as "Hagigat B'reshith," is in keeping with the age-old

tradition of marking the beginning of the study of *Chumash* as a milestone in the education of our Jewish child.

* * *

At a recent meeting of the Hebrew Education Committee, under the chairmanship of Mr. Julius Kushner it was decided to introduce the "World Over" in our two-day-a-week classes and in the third and fourth grades of our Sunday School. Hitherto, this magazine was used only in our Hebrew School. The reaction to the introduction of this fine publication, issued by the Jewish Education Committee, was so enthusiastic that it was decided to extend its use.

* * *

Recent assemblies included a story by Rabbi Lewittes called, "King David's Wise Decision," and a film-strip in honor of Jewish Book Month, "The Book of Books."

Preparations are now under way for our Chanukah assembly on Sunday, December 6th. The choral group, under the direction of Mr. Weintraub, will present, "Chanukah in Song and Story". Hebrew dances will be presented by the Hebrew Dramatic Group under the direction of Mrs. Evelyn Zusman. Peter Pan, well-known magician, will be featured in a program of Chanukah fun and entertainment.

Each child in our school will receive a box of Chanukah candles as a gift of the Parent-Teachers Association.

* * *

The General Organization of the Hebrew School held elections with the following results: Joel Nisselson, president; Edwin Cooperman, vice-president; Sheldon Barkoff, secretary and Harvey Wolfman, treasurer. Mr. Irving Gabel is serving as advisor to the G.O.

The Sunday School and the two day-a-week classes elected as their officers, Merle Schuman, president; Karen Forsted, vice-president; Reva Levine, secretary; Blythe Farb, treasurer. Mr. Morton Bromberg is serving as advisor to the Sunday School G.O.

At its opening meeting, the Hebrew School G.O. discussed the improvement of attendance at our Junior Congregation and our Children's congregation. The

Sunday School G.O. decided that each class should be asked to be responsible for an assembly during the coming year.

New Book By Rabbi Lewittes

The Hebrew Publishing Company has just announced the publication of the second volume of "Heroes of Jewish History," by Rabbi Mordecai H. Lewittes, Associate Rabbi in charge of our Hebrew School. This book deals with the heroes of our people, from Joshua to Jeremiah, and is a sequel to the first volume which dealt with our Biblical leaders from Abraham to Moses.

The text books by Rabbi Lewittes are widely used in the schools throughout the country. He is also author of "The Student Bible" and co-author of "Modern Hebrew" and "Selected Readings in Hebrew Literature."

Gifts of Torah Covers

The Center acknowledges with thanks the following gifts of Torah covers:

Mrs. Claire Mitrani in memory of her husband, Solomon H. Mitrani.

Dr. and Mrs. Moses Spatt in memory of Joseph Goldberg.

Mr. and Mrs. Julius Kushner in honor of the golden anniversary of Mrs. Kushner's parents, Mr. and Mrs. Israel Hartman.

Dr. and Mrs. Harold D. Berlowitz in honor of the birth of their grandchild, Amy Beth Prince.

David and Bertha Fishman, in memory of their son Stanley.

Mrs. Rose Bromberg and children, in memory of husband and father, Michael Bromberg.

Mr. and Mrs. Kalman I. Ostow in memory of Mrs. Ostow's mother, Mrs. Gissa Rose Liebman.

Remember

U.
J.
A.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Fortunately, Chanukah comes this year at a time when it does not "compete" with the non-Jewish celebration of Christmas. Our children should be made cognizant of the fact that Chanukah is not merely an occasion for the giving and receiving of gifts. The observance of the holiday is important because it meant a turning point in the history of the Jewish people, when the bravery and moral stamina of the small band of Maccabees turned certain defeat into a great victory.

In the glow of the Chanukah lights we symbolize the fact that the light of Israel will never be consumed, but will burn brightly throughout the ages, despite the many efforts to extinguish it. Just so long as we Jews are imbued with the Maccabean spirit—just so long as there are mothers like Hannah, who reared her seven sons in the love for a Jewish way of life, just so long will Judaism survive.

And as we kindle the Chanukah candles in the peace and quiet of our homes, let us utter a silent prayer for the fulfillment of our efforts to build a rich Jewish life for our children and a strong Jewish community for our people. — BEATRICE SCHAEFFER, President.

The General Meeting

Sisterhood meetings continue to grow in effort and activity. A busy project session in advance of our program included announcements and appeals covering Social Action programs sponsored by the Metropolitan Branch of Women's League, a Forum under the auspices of the League of Women Voters, an invitation to our members to enroll in the excellent courses offered by our Adult Institute of Hebrew Courses, a plea by Mollie Markowe, chairman of our Mother-Daughter Luncheon, the annual Brooklyn Institute Day of the Federation of Jewish Women's Organizations to be held at our Center, the Center Metropolitan Opera benefit performance and exciting plans for our Fifth Annual Institute Day.

With a prayer for Israel's peace on her

lips, and a brief mention of the current mediation efforts of the United Nations in the Israel-Jordan border incidents, our President, Bea Schaeffer, presented Shirley Gluckstein, our Social Actions Chairman, who marked the eight years' existence of the U.N. with a spirited review of U.N. achievements toward world peace. Following Bess Gribetz, her co-chairman, who read a moving toast to the U.N., pledging in verse a re-affirmation of faith in its efforts, Mrs. Gluckstein labelled the U.N. "a blueprint of humanity, a hope for an organized world, man's greatest effort to integrate man's common feelings." In a program designed to highlight tunes of various nations, our concert soprano, Miss Ruthanne Craig, accompanied at the piano by our own Music Director, Sholom Secunda, delighted the audience with her rendition of American, English, French and Israeli songs. Our guest speaker, Mrs. Marvin Potash, a director of the League of Women Voters, chose wisely the title of her address, "The Citizen's Stake in the Coming Elections." She enumerated a long list of needs requiring immediate solution and improvement, better transportation, cleaner streets, better schools, an improved civic financial structure.

Kiddush to Junior Congregation

The Kiddush for our children to be given on Saturday, November 28th, will be sponsored by Mr. and Mrs. Herman Tascandj, in honor of their son's Bar Mitzvah. On December 5th, Mr. and Mrs. Max Zankel will tender a Junior Kiddush in honor of their 43rd wedding anniversary, also their children's anniversary, Mr. and Mrs. David Shapiro; Mr. and Mrs. Henry Gross will celebrate their 40th wedding anniversary on January 2d with a kiddush.

Cheer Fund Contributions

In memory of Iona Taft's father—Mrs. Sarah Klinghoffer, Mrs. Bea Schaeffer; in memory of her mother-in-law—Mrs. Ganya Spinrad; in memory of Mr. Chas. Dilbert—Mrs. Bea Schaeffer; in honor of the birth of a grandchild—Mrs. Jules Lipschitz; in honor of Dr. and Mrs. Spatt's grandchild—Mrs. Sarah Kushner.

Joseph Goldberg Memorial Forest

Many trees were purchased at the meeting on November 19th of the E. P. Zionist District No. 14, which meets at our Center, at which time a special memorial service for our late beloved Administrative Director, Joseph Goldberg, was conducted, and a fitting program inaugurated the Joseph Goldberg Memorial Forest. *Let every Sisterhood member purchase another tree, or more, in his memory, now!* Call Sarah Klinghoffer, chairman, SL 6-8252; Lil Lowenfeld, SL 6-9865, or secure them at the Center desk.

Thanks to Mollie Markowe!

Because of the magnificent labors of the Chairman of our 17th Annual Mother-Daughter Luncheon and Fashion Show, Mollie Markowe, and her indefatigable co-chairmen, Sarah Greenberg and Edith Sauler, Wednesday, October 28th will be remembered as a glorious day, yielding high financial as well as social results. An attractive Fashion Revue by Martin's Department Store, a most delightful luncheon prepared and served by our caterers, Kotimsky and Tuchman, a room full of flowers generously contributed by Hyman Spitz, Inc., dozens of prizes, incidental music and appropriate messages by our leaders all added up to a most unusual day, for which a profound expression of *todah rabah* is due our energetic Chairman, Mollie Markowe!

Federation of Jewish Women's Organizations

Excerpt of letter from FJWO regarding November 4th at our Center; "Executive Board wishes to extend its thanks for the effort and energy you exerted in making our Brooklyn Institute a tremendous success. Thanks to all who participated, particularly the Sisterhood Players, who presented their skit so wonderfully." Make your reservations with Rose Wiener or Sarah Klinghoffer for the 34th Annual Convention and Luncheon of the Federation of Jewish Women's Organizations, to be held at the Hotel Astor on Wednesday, January 21st. Mrs. Eleanor D. Roosevelt heads a list of famous personalities and speakers. Tickets, \$6.00 including gratuities.

Fifth Annual Institute Day

Sisterhood's contribution to the Tercentennial Celebration of the 300th anniversary of Jewish Life in the United States

will be a preview in capsule form of the significance of this event, to be presented at our All-Day Symposium and Institute Day, November 30. Prominent speakers, music, dance and drama will highlight the program.

Federation of Jewish Philanthropies

Our November 9th Executive Board meeting, held at the Girls' Club, a beneficiary of Federation, helped to emphasize the need for concerted action in Federation's annual drive for funds. Sisterhood women are urged by Chairman Dorothy Gottlieb, Hy 3-8534, to make their own contributions as well as to encourage their assigned prospects to send in their checks NOW. All Sisterhood members are invited to attend a Federation Brunch to be held at our Center on Wednesday, December 9th at 11 a.m. An interesting and inspiring program is being planned. Make your reservations thru the Chairman or her co-chairman, Gertrude Ostow, SL 6-2842.

Women's League Notes

The annual Chanukah Festival of the Metropolitan Branch of the National Women's League, to be held at the Riverside Plaza Hotel on Monday, December 7th, promises to be a most gala event. The program will feature Cantor Robert H. Segal, whose glorious voice is heard on the Eternal Light Broadcast, and Rabbi Bernard Mandelbaum, Dean of Students at the Jewish Theological Seminary, as guest speaker, besides a thrilling Chanukah Candle-lighting ceremony. Make your Luncheon reservations, \$5.00 including gratuities, with Sadie Kurtzman, SL 6-1796.

Calendar of Events

Monday, November 30th—Fifth Annual Institute Day. All-Day Symposium.
Sunday, December 6th—Brooklyn Jewish Community Council's Fourteenth Annual Convention to be held at our Center at 1 p.m. Delegates will enjoy a memorable program, including, among other personalities Maurice Samuel, noted author, and Bernard H. Trager, authority on National Community Relations.
Monday, December 7th—Annual Women's League Chanukah Festival at Riverside Plaza Hotel.
Wednesday, December 9th—Federation Brunch at our Center. All members welcome.

Monday, December 14th—Sisterhood Executive Board meeting—1 p.m.

Monday, December 21st—General Membership Meeting 12:45 p.m. "Report of the Book" program featuring Miss Banjie Feit, lecturer and traveler in "Laughter and Tears in Jewish Literature." Mrs. Mabel Berman in a medley of songs accompanied by Mrs. Sonia Adler. Mrs. Sarah Klinghoffer, Chairman. Refreshments will be served in advance of the meeting.

Wednesday, January 21st—Federation of Jewish Women's Organizations Convention and Luncheon at the Hotel Astor.

Wednesday, March 10th—Sisterhood Torah Luncheon on behalf of Jewish Theological Seminary.

SISTERHOOD PRESENTS

Fifth Annual Institute Day

MONDAY, NOVEMBER 30

Theme

"A CAVALCADE OF CREATIVE LIVING"

Three Hundred Years of American Jewry

Morning Session—11:00 A.M.

Chairman, MRS. A. DAVID BENJAMIN

"WE HAVE A PROUD TRADITION"
Dramatic Episodes performed by
Sisterhood Players

Address by

Mr. Jacob Steinfeld, prominent attorney.

Afternoon Session—1:30 P.M.

Chairman—MRS. JULIUS KUSHNER

SYMPOSIUM

Participants—

Dr. Trude Weiss-Rosmarin, eminent author and lecturer.

Dr. Azriel Eisenberg, Executive Vice-President, Jewish Education Committee.

Moderator—

Dr. Benjamin Kreitman.

LYRICAL LINKS OF TIME

A Panorama in Narration, Song & Dance presented by Mr. David Weintraub, Music Instructor of our Center Hebrew School.

*Sisterhood will be your hostess
for Luncheon.*

The Saturday Night Clubs

ONE of the truly inspiring activities at the Brooklyn Jewish Center is the Saturday night youth program. We are happy to report that the growth of this segment of Center life has been phenomenal. Over 400 youngsters, ranging in age from 10 to 18 are now enrolled in our clubs.

The gymnasium begins to receive the younger membership at 615 in accordance with a rigidly enforced schedule that enables all age groups to obtain maximum enjoyment from the athletic and swimming program.

Our ten clubs have made significant progress in group organization, cultural activity and social attitudes.

One of the important objects of our club work is the acquisition of a love of and respect for Jewish culture and tradition. Club programs are carefully prepared by the respective leaders in accordance with a master schedule. Each meeting is evaluated in terms of the five-fold objectives promulgated by the United Synagogue Youth: Did the meeting—1) Intensify Jewish feeling?; 2) Relate itself to Jewish Communal life?; 3) Find your group working for a better world?; 4) Encourage self-expression and independent thought?; 5) Enable enjoyment of congeniality and fellowship?

All the clubs have just completed a unit on the Sabbath, lasting an average of five weeks. The younger groups brought ceremonial objects from home, or constructed their own in an Arts and Crafts session. The girls used water colors to depict scenes or ceremonies from the Sabbath day, or embroidered Chalah covers. Sabbath songs were learned and sung with relish; certain Sabbath games were played.

Among the older group, the Sabbath unit was developed through discussion, song, films and workshops. The lasting effect of this unit is vividly portrayed in the case of one group that decided to spend a social evening. However, in planning for this event, they thought it appropriate to begin the evening with a Havdalah ceremony!

A Happy Chanukah is in store for our club members. They have already begun work on this as their second unit of the year. This observance lends itself ideally to the needs and desires of our youngsters.

CONTINUATIONS

MOSES

(Continued from page 7)

from a land where the rites of sepulture were regarded as all-important, and the preservation of the body after death was the passion of life, he yet conquered the last natural yearning and withdrew from the sight and sympathy of men to die alone and unattended, lest the idolatrous feeling, always ready to break forth, should in death accord him the superstitious reverence he had refused in life.

"No man knoweth of his sepulchre unto this day." But while the despoiled tombs of the Pharaohs mock the vanity that reared them, the name of the Hebrew who, revolting from their tyranny, strove for the elevation of his fellow-men, is yet a beacon light to the world.

Leader and servant of men! Law-giver and benefactor! Toiler toward the promised land seen only by the eye of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage! With whom among the founders of empire shall we compare him?

To dispute about the inspiration of such a man were to dispute about words. From the depths of the unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell.

CANDLES OF HOPE

(Continued from page 8)

tinge to her face, I felt that I never wanted to be like that. And I knew that beneath her heavy lyle stockings were the bandages for her varicose veins. She walked slowly about the kitchen, putting some of the dishes into the sink; and as she did this, she kept one hand on the small of her back, massaging her spine with her crippled fingers.

And as I watched her, it seemed that her pain was entering my body, and her loneliness, too, and with it came a horrible thought and I wanted to ask her if it

were so—if someone could really wish for death—if *she* did. But I was afraid to ask. Nor could I eat anymore.

I helped put the dishes into the sink and started to wash them, but Lenore came over to play and mother said it was all right to leave them and play with my friend.

"It's OK, Ma. I can finish the dishes." She waved her hand at me. "Go, go with your friend." She picked up one of the washed dishes and with her thumbnail scraped off some chicken fat. "Not even a dish can my daughter wash," she said to Lenore.

Mother scooted me out of the kitchen and Lenore rushed ahead to the living room. But I stayed in the hall for a few moments to watch my mother. She stood by the candles and they were soon to die out. "I want to see Lillian a bride," she said in a soft, tired voice.

And I watched her as she built up the candles with her fingertips, so that the candles would last a little longer.

THE WOMAN WHO FOUND HERSELF

(Continued from page 9)

is a vivid portrait of Boris Kazmann, Jessie's neighbor in Rehoboth, the ardent idealist, whose dream was "to develop oil from the flinty rock" of Palestine.

The climax of her discoveries in modern Palestine is the cooperative settlement, the Kewutzah or Kibbuz, representing an approach to her own ideal of social justice, where nobody gets any "ready made cash," as she did in her childhood, but where everybody earns as much as he needs. On the way to this goal she loses her lover, Emanuel who prefers a comfortable congregation in Cleveland to the austere life of a pioneer. But at long last she finds fulfillment in marriage to Nahman ben David, who "came from the East to meet her from the West, from the North to meet her in the South." He too had to fight his way from an extreme orthodox education and an early misguided marriage to Palestine; even now, he cannot offer her a so-called "honorable marriage" because of his wife in far off Russia. Still, both of them know that they "belong to each other." And when their first child is born, they wonderingly understand that "across half the world, through thousands of years of longing,

they came back to Creation . . . to the Beginning. . . ."

When Jessie Sampter began this book, her clever friend Edith Eder, the psychoanalyst and wife of a famous doctor, told her: "If you go on as you began, this will be a great book!" Whoever reads this work today, will concede that this literary prophecy has not been fulfilled in its entirety. Jessie Sampter was a poet and not a novelist and the book in its present form is far from perfection. Despite its shortcomings, however, this manuscript should be published, for not only does it portray the spiritual way of a true God-seeker, but it also gives us a colorful description of a little-known phase of American Zionism. In this year of the Tercentenary of American Jewry, its publication would be a fitting tribute to one of the bravest and most beloved representatives of American Jewish womanhood.

Rock of Ages

*Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our shelt'ring tower.
Furious, they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.*

*Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.*

*Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.*

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ABOUT PEOPLE IN THE NEWS

THE appointment of Chief Judge Simon E. Sobeloff of the Maryland Court of Appeals as the United States Solicitor General was indicated in Washington.

The Solicitor General's duties include representing the government in cases before the U. S. Supreme Court to which the government is a party, authorization of the intervention by the government in cases involving Constitutional questions or matters of Federal law, authorizes appeals by the government from decisions in lower Federal courts to higher courts including the Supreme Court—in such matters his decision is final. In legal circles, the position is considered the most important legal job in the government.

Judge Sobeloff was brought to this country as a child in 1893 by his parents who emigrated from Russia. During his long legal career he has acted as City Solicitor for Baltimore, United States Attorney for Maryland and last year was appointed to head Maryland's highest court by Gov. Theodore McKeldin, becoming the first Jew to hold so high a post in Maryland. He is a director of the Associated Jewish Charities of Baltimore.

☆

Dr. Selman Waksman, discoverer of streptomycin, and Prof. William H. Kilpatrick, noted educator, received Justice Louis D. Brandeis gold medals of the *Jewish Forum* in New York. The pre-

sentations were part of the 35th anniversary observance of the *Jewish Forum* Foundation. The awards were made "in recognition for services to humanity."

☆

Brig. Gen. David Sarnoff, chairman of the board of the National Broadcasting Corporation and of the Radio Corporation of America, was cited by the Jewish Seminary of America for his vision which has "contributed mightily to Judaism as a faith, to religion in all its manifestations, to American democracy, and to civilization itself." The citation marked the tenth anniversary of the Seminary-sponsored "Eternal Light" program, which is presented by NBC.

☆

Dr. G. J. van Heuven Goedhart was approved by the General Assembly of the United Nations as High Commissioner for Refugees for a term of five years, beginning Jan. 1. Dr. Goedhart has been serving in this office since Jan. 1, 1951, and was the choice of Secretary-General Dag Hammarskjöld to fill the post for the new, longer term.

☆

For the first time in the history of Harvard University, a Jew has become president of its governing body, the Harvard Board of Overseers. He is U. S. District Court Judge C. E. Wyzanski, Jr.,

who is now in his second six-year term as a member of the Board. Judge Wyzanski is 47 years old and a native of Boston. He is a graduate of Harvard College and of Harvard Law School and has lectured in government at Harvard. He is a trustee of the Ford Foundation and of the Philipps Exeter Academy. He was first appointed to the federal bench by the late President Roosevelt after a career of public service.

☆

In Istanbul a Turkish Jew who served with the Turkish detachment in Korea, was one of three Turkish Army officers to receive the United State military decoration, the Bronze Star Medal, for meritorious conduct in Korea. He is Lieut. Haim Benbasset of Istanbul, a reserve officer.

☆

Estelle Sternberger, radio commentator, was honored in New York for her achievements as an outstanding American citizen and for her contributions to Jewish life by the Women's Institute of Jewish Studies of The Jewish Theological Seminary of America. Mrs. Sternberger, chosen by President Roosevelt as co-chairman of his Good Neighbor League, was the first recipient of the Albert Einstein Award for furthering international understanding.

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The Brooklyn Jewish Center Review

December, 1953

THE REVERED PROF. GINZBERG

The Story of a Man Unique in the History of Scholarship
and Dedication to Jewish Ethics

By JACOB S. MINKIN

JEWISH OBSERVANCE OF CHRISTMAS

By DR. ISRAEL H. LEVINTHAL

THE ULLSTEINS ARE BACK

By ALFRED WERNER

NEW DIRECTIONS FOR ZIONISM

By DR. BENJAMIN KREITMAN

CENTER BULLETIN BOARD

FORUM ROUND-TABLE DISCUSSION

"Is Compulsory Arbitration in Labor Disputes Desirable"

Date and Participants to be Announced

ANNUAL MEETING

of the
BROOKLYN JEWISH CENTER

THURSDAY, JANUARY 28

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Program

ANNUAL REPORT BY OUR PRESIDENT

DR. MOSES SPATT



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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

DECEMBER 1953 — TEBET 5714

No. 17

New Directions For Zionism

THE modern science of psychoanalysis has taught us that an unresolved problem buried even in the deepest recesses of the mind will arise in another guise to disturb our dreams and plague us in our waking hours. The unresolved problem of American Zionists—indeed of all American Jews, is this: now that the political ideal of Zionism has been realized by the establishment of the State of Israel, with its full panoply of modern statehood, what should be the relation of American Jews, citizens of a sovereign state, to the sovereign state of Israel and its citizens?

From time to time this question has been resurrected by some fearful and trembling Jews and clothed with the ghostly shrouds of "dual loyalty." Without doubt, the repeated concern with this problem is motivated by the fear of being accused of disloyalty towards their own country. But the problem has remained to disturb even the best adjusted Zionist. Dr. Mose Davis, Provost of the Jewish Theological Seminary, was correct in stating before the recently convened Zionist Assembly: "We are living our Zionist lives in a historical lag. We are living in an 'as-if' frame of mind: as-if the Jewish state were not established; as-if the vast potentialities for an unprecedented revolution in our Jewish being were not at all possible."

One of the major deterrents to a resolution of this problem is that in our century people are accustomed to thinking about their relationships to one another and to their state only in political and economic terms and hardly ever on a religious or cultural plane. Politics and economics are strange categories of thought for the Jew when viewing his

relationship with his fellow-Jew. In the pure realm of politics and sovereignty the problem of the relationship of American Jewry to the State of Israel and its citizens will remain insoluble—the problem gains its expression in the fear slogan of dual loyalties. The only recourse then left for the good Zionist is to trot out the old mare of the support by Irish-Americans of Irish independence, and the approval of this support by the great majority of the American people.

Our major Zionist need is for a re-orientation of our thinking, the dropping of our categories of thought in terms only of politics and economics and returning to the classic categories of Jewish thought, religion and culture. It is of particular interest to us to note how the Talmudic sages, the classic interpreters of the role of the Jew in the world, viewed the symbols of Jewish sovereignty and by implication the nature of the relation of the individual Jew to his people. In the opening pages of the book of Numbers it is written that at the completion of the census taken of the children of Israel during their sojourn in the desert the Lord gave Moses and Aaron this command: "All the Israelites are to encamp in their several companies, under flags and banners of their own, by their families, with the Tabernacle that bears witness of me in the middle." This is the first time the children of Israel are directed to place before them an outward symbol of their independence and nationhood, the flag.

What was the cause of this command by God? Was it to satisfy a wish on the part of the children of Israel to be "kechol hagoyim"—like all the other nations with their symbols of sovereignty and loyalty, with their flags and stan-

dards, with their salutes and pledges of allegiance? Not so according to the striking interpretation of the sages. The raising of the Jewish flags, the symbols of Jewish nationhood, had a deeply spiritual motivation. "When God appeared on Mount Sinai to reveal the Torah to Israel, He was accompanied by a host of twenty-two thousand angels, all in orderly regimental array, with a flag unfurled above each group. The children of Israel then expressed the hope that some day they too will merit flags like these angels appearing at the time of the revelation of the Torah. Upon the completion of the census God granted that wish to His people."

The relation of American Jews towards the State of Israel and its citizens must be established on the traditional bases of religion and culture in the broadest sense of these terms. Even the most hard-bitten secularist must admit that Israel is not merely another Jewish settlement, but represents the focus and hub of all Jewish spiritual and cultural aspirations. Given the opportunity, a free interchange of cultural and spiritual ideas and values will inevitably make for a vital, creative Jewish life in America. Concern for the political and economic future of Israel is then to be translated in terms of concern for the safety and security of the spiritual homeland of every Jew.

The addresses delivered before the recently convened Zionist Assembly and the resolutions passed at its plenary sessions indicate that the American Zionist parties of various ideological persuasions are bestirring themselves to solve the major problem of Zionist philosophy and are beginning to direct their efforts and energies towards making Zionism play a vital role in American Jewish life.

—DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Jewish Observance of Christmas

WANT to quote for our readers a Biblical tale that I believe has a particular message for the Jew of our day. The story of Joseph and his brethren is a familiar one, and I do not need to repeat all the details. Joseph, who is the viceroy of Egypt, finally makes himself known to his brothers and asks that they hurry back home to bring to Egypt the aged father Jacob and all their family. Pharaoh, the king, also hears of this coming reunion, and bids Joseph to take chariots from Egypt for the journey.

Rushing back to Canaan, the brothers bring the news to the old father that "Joseph is yet alive!" But somehow, he does not believe them. They repeat the words that Joseph spoke to them, and then, the Bible adds: "And when he saw the chariots which Joseph sent to carry him, the spirit of Jacob their father revived; and he said: it is enough, Joseph my son is yet alive!"

The Rabbis, with their keen eye, noticed something strange in the Biblical text. What did Jacob see in these chariots that no sooner did he look at them than his spirit revived and he was able to say "My son Joseph is yet alive?" Evidently, something struck him as he saw the chariots. The Biblical text puzzled the Rabbis yet more. Pharaoh was the one who ordered the chariots to be sent, but the Bible says, "the chariots which Joseph sent."

"What happened to the chariots which Pharaoh sent?" ask the sages. And they give this interesting answer: "The chariots which Pharaoh originally ordered to be sent to Jacob had *Avodah Zarab*, symbols of Egyptian worship engraved upon them, and Joseph and his brothers substituted others that did not bear these strange symbols." What an insight this Rabbinic comment reveals into a problem that faces American Jews as it faced the children of Israel in those days of antiquity!

These chariots were to carry not only

the old Jacob, who was well entrenched in the faith of his fathers, but also the young children, the young men and women, who were being transported to a new land, a new environment, a new civilization. The symbols of the Egyptian religion which were so attractively engraved upon the chariots might easily win the interest and admiration of these younger minds. To offset this danger, the brothers wisely substituted others for these state coaches, and it is no wonder that when the wise Jacob saw what happened his heart revived, and he was able to cry out: "My son Joseph is yet alive!"

Let me be very clear at this point. No fanaticism or intolerance was implied in this action of Joseph and his brothers. It was not a question of opposition to or ridicule of another's religion. The Hebrew term that the Rabbis use is *Avodah Zarab*, which literally means "a strange worship," a worship of other faiths, not theirs. It may have been very good for the Egyptians, it may have had very beautiful and attractive features for them, but it was their religion—a strange worship, not the worship of the Israelites.

I think the relevancy of this ancient tale to our day is quite evident. Every year, at this season, we are faced with the problem of the Christmas festivities being taken over by Jews. Again and again we hear of the Christmas trees in Jewish homes, and the Christmas spirit adopted by many of our people.

Let me repeat, I do not mean to speak in disparaging terms of the religious symbols or worship of others. The thought that I am trying to impress upon the minds of my people is that these Christmas symbols and practices are not ours, are not part of our religious traditions: they are vital and important features of Christian belief and practice.

I admit that many of these Christmas observances are attractive; but just because they are so attractive there is all

the more danger that our young—and even some of our elders—who are not strongly rooted in their own religious traditions may thus become further detached from their own roots and gradually grow altogether estranged from us.

And please do not give me the hackneyed argument that the Christmas tree is not really a Christian symbol but an ancient pagan practice to celebrate the winter solstice, and that Jews who illumine a Christmas tree in their homes are not at all associating themselves with a Christmas observance. I need hardly elaborate upon the fallaciousness of this argument. No matter what the historic origin of the Christmas tree may be, the fact is that Christians have adopted it as its symbol, that it is wholly associated with the celebration of the birth of the Christian Savior. It is only fooling ourselves and insulting our Christian neighbors when we say that the Christmas tree does not symbolize a Christmas ceremonial.

Our young do crave for ritual and ceremonial. But instead of taking over those that are not ours, let us rather revive and re-institute the many beautiful and rich ceremonials of our own faith, so that we may be able to say of our children, as Jacob said of Joseph, "My son is yet alive,"—that they are fully alive to their faith and to their God.

Israel H. Peruthal

Half Million Gift to Brandeis University

Brandeis University has announced receipt of \$500,000 as a gift from the Charles Hayden Foundation. This non-Jewish gift is the largest individual contribution ever received by the university. According to J. Willard Hayden of Lexington, Mass., president of the Hayden Foundation, this sum will go towards the construction of a million-dollar science building on the university's 192-acre campus in Waltham. The gift is in keeping with the pattern of philanthropy set up by the Hayden Foundation, in which one-half the total is provided by the Foundation, with the provision that the recipient furnish the remainder.

THE REVERED PROF. GINZBERG

By JACOB S. MINKIN

NOT since the passing of Solomon Schechter nearly a generation ago has the death of a Jewish scholar affected the Jews of America as deeply and painfully as the departure of Professor Louis Ginzberg, a unique and fascinating personality and one of the greatest masters of Jewish learning of our time. His demise was premature. Although he passed away close to his eightieth birthday death overtook him while he was in the midst of making ready for publication additional volumes of his stupendous commentary on the Palestinian Talmud.

The grief at his loss was shared by non-Jewish scholars together with their learned Jewish colleagues, for it was the striking quality of Dr. Ginzberg's genius that he was the most versatile and universally admired scholar of his age. Hardly a work of any significance in the past fifty years relating to Jewish scholarship by a non-Jewish writer but was either influenced by Dr. Ginzberg or bore reference to his researches. On his seventieth birthday, Jewish and Christian savants alike paid tribute to his fabulous learning and meticulous scholarship. In 1936, when Harvard University celebrated its tricentennial anniversary, Dr. Ginzberg was one of the sixty world scholars chosen to receive an honorary degree.

He was as noted for his acquaintance with Christian and Islamic religious and philosophical literature as for his unrivaled knowledge of the biblical, post-biblical and post-exilic literature of his own people. Indeed, he was one of the few men of whom it may be said that there was hardly a field of knowledge he had not invaded, not a branch of learning, sacred and secular, he had not mastered. And what he read, heard or studied, remained stored away in his marvellous memory so that not a word was lost. It was literally impossible to mention in his presence any book or article in which he was interested that he had not read or seen, no matter how long ago it had been published. He would refer to a note in a book or magazine he read in

The Story of a Man Unique in the History of Scholarship and Dedication to Jewish Ethics

his youngest student days as if he had seen it the other day.

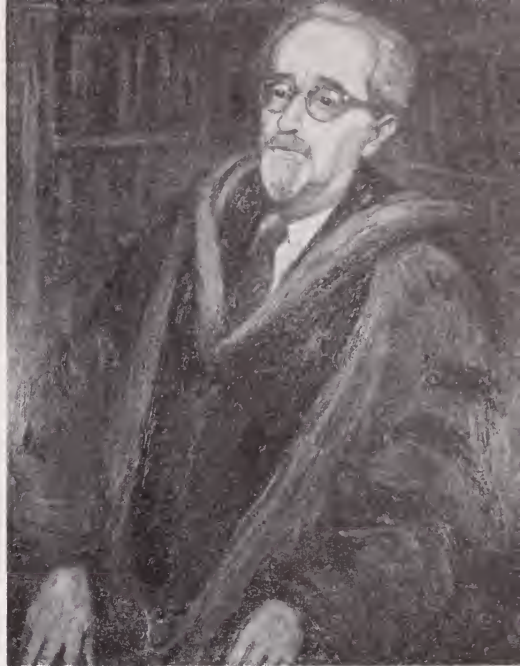
He did not merely loiter in the halls of learning or superficially toy with what knowledge he acquired but was the premier master of almost all matters pertaining to Jewish and general learning. And what he touched became transformed into shining gold, for Dr. Ginzberg was not merely a skillful, but unimaginative scholar. He combined clarity of vision with a high poetic temperament; he possessed the scientist's precision and the insight and penetration of the artist. He published old manuscripts and annotated obscure texts, but always he peered into the soul of the writer beyond the scribbled lines. He made what was dim and obscure fresh, vivid and luminous. Solomon Schechter was master of this style of writing, and Ginzberg, particularly in his "Students Scholars And Saints," had more than inherited his place.

He served every field of Jewish learning, for he was a *ben bayit*, at home everywhere — in Bible, Talmud, history, philosophy, theology, liturgy, philology, to say nothing of the commentaries and supercommentaries of the Palestine, Babylonian, Spanish, French, German and Slavonic schools. Besides the books he wrote, great and learned works embody-

ing the Jewish wisdom and culture of the ages, he contributed a steady flow of papers, essays and articles to periodical publications, encyclopedias and tribute and memorial volumes in Hebrew, German, French and English. He wrote with ease and with unrivaled knowledge and acumen. When these occasional papers will be collected, as indeed, they should be because of their importance, they will fill a sizeable book, if not several books.

As a young man and a student at German universities, Dr. Ginzberg embarked on the most ambitious venture of his career. He conducted researches in the works of the Christian Church Fathers for traces of Jewish folklore, and what he discovered both surprised and astonished him. For he found that not only did they contain a considerable number of stories and legends of the Jewish talmudic-midrashic literature but also a good deal of Jewish folklore material not recorded in the writings of the Synagogue. He found the same to hold true of Islamic literature, in which he saw embalmed many a Jewish legend that one would seek in vain in Jewish books.

It was a find which warmed the young student's heart, indeed, a discovery in which he sensed his future career. The



A Portrait of Prof. Louis Ginzberg by Arbit Blatas

literary artist in him was stirred by the enormous wealth of legendary material in almost all languages and literatures regarding the important episodes and personages in the Bible, from creation of the world to Queen Esther. It was virgin soil, a fabulously rich and fertile territory yielding undreamt-of treasures at every thrust of the spade. He issued two monographs on the haggadic elements in the works of the Church Fathers which, for their originality and novelty of approach, were immediately seized upon by scholars as an important contribution to the study of comparative folklore. But only the beginning had been made, for in the mind of the writer the more ambitious plan was evolved of a vivid, coherent and systematically arranged survey of Jewish legendary literature as found in Jewish and non-Jewish sources.

It was not until after forty years, in 1939, that the sixth and last volume of "The Legends of the Jews" appeared, the crowning achievement of Dr. Ginzberg's life and a red-letter day in Jewish scholarship. It is a book for the layman and for the scholar, both a popular and strictly scientific work. While the average reader will enjoy the hundreds of fascinating stories and legends, presented in a charming and entertaining manner, the expert eye will look to the scaffolding, the colossal labor and the almost unimaginable craftsmanship which went into the sifting and arranging of the material, assembling bit by bit the widely separated myths and fables scattered over not one literature but many. The uninitiated reader will probably rush through breathlessly the narrative four volumes, paying little attention to the thousands of notes in the other two volumes, which reveal the author at the height of his genius as a scholar, thinker and historian of Jewish folklore. It was indeed a herculean task which only the wizard hands and stupendous mind of a Louis Ginzberg could have accomplished. One can well understand the universal enthusiasm with which the work was received, succinctly expressed by Dr. Boaz Cohen, a noted disciple of the master who supplied the index volume to the *magnum opus*, when he wrote, "Suffice it to say that this work represents the greatest single contribution to the study of the Agadah within a century."

Had the "Legends" been Dr. Ginzberg's

only achievement, it would have sufficed to win for him the international fame that was his, but it was only one of his great historic performances. For in close affinity with Ginzberg the folklorist, stands Ginzberg the halakist, one of the greatest modern exponents of the enormous body of religious laws which constitute the bulk of both the Palestinian and Babylonian Talmuds. Master of the legendary lore of the Jews that he was, he was frank to admit that it is only in the *halakah*, as its meaning, "conduct," indicates, that we find the mind and character of the Jewish people clearly and adequately expressed. "The halakah," Dr. Ginzberg insists, "comprises life in all its manifestations — religion, worship, law, economics, politics, ethics, and so forth. It gives us a picture of life in its totality and not of some of its fragments."

Halakah, in Ginzberg's view of the rabbinic law, is not casuistry, not mere legalism as the traducers and defamers of Judaism would have us believe, but the very essence of the Jew's being, the un-failing expression of his ethical and historic personality. Nor is *halakah* that static and unchanging rabbinic legislation which fettered the Jewish mind and rendered it incapable of progressive development, as the detractors of Pharisaic Judaism maliciously represented to be. "With unwonted lucidity and an abundance of erudition," writes Solomon Goldman, an adept pupil of Professor Ginzberg, "he has demonstrated . . . that the law had not been static but evolving, that it had not become petrified but continued sensitive to the exigencies of time and circumstances, and that the differences of opinion among the Rabbis were not formalistic, a kind of show of skill in pedantry, but concerned living issues."

It was to the defense of the historic development of Jewish tradition as manifested in *halakah* and everything else that proceeded from the Palestine and Babylonian rabbinic schools, that Dr. Ginzberg devoted his vast erudition and expository powers; it was to this purpose that he made his historic rounds of the halls of learning of all times and lands and brought back a harvest of knowledge and information that was commensurate with the greatness of his spirit. He made detours into *mishnah*, *gemara* and *geonic* literature, into history, liturgy and jurisprudence, into "Students, Scholars and

Saints," and issued books and monographs on all these subjects which may be said to have widened and clarified the intellectual and spiritual horizons of Judaism.

But transcending in significance and more than fully measuring up to the literary and scholarly importance of the "Legends," is the last published work of his learned scientific career—his commentary on *Yerushalmi*, the Palestinian Talmud. It is an historic performance, although at the time of his death only three volumes, comprising 2,000 pages, have appeared. It is historic for the method he had chosen and his unrivaled knowledge, historical insight and keen analytical powers. The work is more than a conventional commentary explaining obscure words and dark passages; it is a fresh and novel interpretation of the text, often resulting in discussions that in themselves are extensive and important enough to comprise substantial studies in the history and philosophy of *halakah*.

Professor Ginzberg chose the Palestinian Talmud for the triumphant achievement of his learned career because of the two Talmuds it has been the most neglected. The Palestinian Jews had not proven as successful in its dissemination as had their Babylonian brothers in the spread of their talmudic literature, and so that many a famous rabbinic scholar was not even aware of its existence. The Babylonian Talmud had its commentators; Rashi, by his celebrated commentary, had made it accessible to thousands, while the Tossafists, the Franco-German scholars of the thirteenth-fourteenth centuries, enriched and deepened it with their critical and analytical studies. But its Palestinian brother, outside the land of its birth and the North African schools of learning, remained neglected and forsaken. Professor Ginzberg may not have restored the Palestinian Talmud to popular study but he certainly demonstrated the vast areas of Jewish culture which must remain dark and unknown because of its neglect.

Professor Ginzberg was the most energetic and industrious of scholars. He worked under all conditions and circumstances, no matter how trying. Failing health did not deter him; he was a tyrant with himself and his time. He worked through the two global wars which set almost the whole world ablaze. Great parts of Europe, the Europe Ginzberg

loved and so often frequented because of its great libraries and scholars, were destroyed and reduced to shambles. Millions of Jews were slain; the whole Jewish race was threatened with extinction; the earth was groaning with the cries of the buried alive. He felt their pain and anguish and his face was grim, sad and dark, but he did not interrupt his work. So must Rabban Johanan ben Zakkai have felt when he pleaded with Vespasian for the school of Jabneh and its scholars while flames were reducing the Holy Temple to ashes. So, too, must have felt Rabbi Judah ben Babba when, in a crisis in the life of the Jews, he did not interrupt instructing and ordaining his disciples. Like them Ginzberg must have felt that the life and destiny of the Jewish people are in their books and spirit, and so long as these are secure they need not fear the future.

From the books he wrote and the libraries of volumes he devoured one would imagine Dr. Ginzberg to have been an individual wrapped and bound within book-covers. But he was the least bookish of men. He did not permit books to enslave him or tyrannize him. For he was more than a great scholar who annotated difficult texts and composed works bristling with the wit and wisdom of the ages. He was above everything a great and unique personality, genial, generous, warm-hearted and spontaneous, a man of depth of feeling and tenderness who loved people, not only humanity in general, en masse.

Dr. Ginzberg was the most accessible of men. There was no formality in his presence, no stiffness of tone or bearing; he kept no calendar of appointments. Men freely came and went all hours without any show of annoyance on his part. He might have been studying an old manuscript in his room lined from floor to ceiling with books of all sizes and almost in all languages; his eyes may have been heavy for lack of sleep, for sometimes, poor sleeper that he was, he worked all through the night, but hearing the doorbell, he welcomed the unexpected visitor in his customary bright and cheerful manner seemingly unmindful of his interrupted work.

He was a man of feeling and warmth and his emotions were easily aroused. He wrote with a depth of insight and sym-

(Continued on page 22)

"STUDENTS, SAINTS AND SCHOLARS"

Following are excerpts from Prof. Ginzberg's famed book, "Students, Saints and Scholars," published by the Jewish Publication Society, comprising lectures delivered by him at the Jewish Theological Seminary and other institutions. The work reveals his views on Judaism and his approach to Jewish scholarship.

Compiled by DR. BENJAMIN KREITMAN

The Proper Understanding Of the Talmudic Sages

IT HAS been well said, that the first duty of the historian is to forget his own time and country and become the sympathetic and interested contemporary of the things and events he treats. But if it be very difficult for a modern man to transform himself into a monk or a rabbi of the twelfth century, it is well-nigh impossible for one of today to penetrate into the soul of a Pharisee of two thousand years ago. The approach we have to the understanding of a personality like Hillel or R. Johanan ben Zakkai is not through Philo or Paul—that would be an attempt to explain that which is unknown by that which is equally unknown—but through men like R. Elijah Wilna or R. Israel Salater. These great Talmudists and Saints of modern times, well known to us, show how the devotion to the Torah and the extreme rigorism in the observance of its precepts, far from developing a legalistic and external piety, were the main motives in producing holy men whose lives were a protracted service of God.

The Talmud Hakam

Already at the beginning of the common era the Talmud Hakam not only was the religious head in whom the Jew reposed unqualified confidence in spiritual matters, but he was also called upon to lead in worldly affairs, and his decision, affecting both individual and general concerns, was accepted with submission. His word carried just as much weight in questions of clean and unclean as in questions of "mine and thine." He supervised the cult as well as the market places, the weights and the measures. He determined the time and the form of prayer and, on the other hand, he regulated the relations between employer and employe, and protected the lower classes from being exploited by rapacious capitalists.

The Religion of the Pharisee

As true virtuosi of religion, the Rabbis knew that in religion the non-rational elements must not be entirely eliminated if it should not degenerate into a shallow rationalism. But they also knew that religion, if not saturated with rational elements, must necessarily sink to the level of an anti-cultural mysticism, hostile alike to true religion and to progress. The Torah with its numerous commandments and laws of practice and love, of righteousness and holiness, but also with an elaborate system of ritual and service, offered them a harmonious blending of the rational with the non-rational elements of religion. Their guide in life was: It is good that thou shouldst take hold of the one, yea, also from the other withdraw not thy hand. Obey the will of God as expressed in His revealed Torah, try to penetrate into the spirit of the word of God, but whether you are able to discern the reason of a divine commandment or not, your first duty is to fulfil it, and its fulfilment will be unto you a source of inspiration and joy.

The Future of the Science of Judaism

The other founders of Jewish science were either Talmudists who had acquired modern education of themselves—Krochmal, Rapoport and others—or modern savants who chose Jewish science as their special study like Zunz, Jost and Geiger. Zechariah Frankel was the exception; from his earliest youth he harmonized within himself the *Yeshibab babur* and the university student, and to this rare combination he owes his proud position among the founders of Jewish science. The historian of a certain period or of a tendency of thought must bring himself into deep and close connection with his material; he must, on the one side, be so much at home in his sources as to feel their continued connections with history and, on the other side, if his opinions are to be objective, he must consider the

(Continued on next page)

problems before him historically—that is, as separate and apart. The modern scholar who attempts to examine Judaism and its literature usually lacks either this intimate acquaintance with the historical material or a full consciousness of the thoughts to be presented; while the Talmudist pure and simple is still too much preoccupied and influenced by that on which he is to give an opinion. Frankel's merit was that he did not skim the surface of the "sea of the Talmud," but plunged into its depths and never permitted himself to be swayed hither and thither by its deep currents. The whole future of Jewish science depends upon whether we shall number among ourselves many more men who, like Frankel, shall combine harmoniously the old and the new.

On Solomon Schechter's Theology

If the history of the Jew is his soul, the soul of his soul is his religion. Dr. Schechter's great Jewish soul is best revealed to us in his work on Jewish theology. If it be permitted to put the label of a school on such an original man, we would best characterize him as the theologian of the historical school. A theological system cut after the pattern of historical philosophical standards undermines its own basis. A theological system which ignores philosophy and history must degenerate into mysticism and cant. Only a man whose intellect has been blended harmoniously with imagination can see the spiritual truth underlying the actual. Dr. Schechter, possessing this happy combination of a great mind and a great soul, could see the actual truth as presented in history and the spiritual as seen in religion.

What we look for in history are facts, in religion life, and only our soul fathoms the depth of life. Dr. Schechter's big Jewish soul penetrated into the soul of the Synagogue; where others saw only forms and ceremonials, he saw spirit and life. His theology is not only a restatement of the facts of the religious life of the Jew, but also a new appreciation of them. There are fashions in religion as there are fashions in other things, some one remarked, but Dr. Schechter's religious and scientific conscience was repelled by the attempt made in recent times to turn the eternal truths of Judaism into a fashionable religion, to squeeze out of it the last drop of faith and hope,

and make it acceptable to all and dear to none. Therefore his continuous combat against natural theology, this artificial product abstracted from some philosophical system, and his insistence upon the building up of Jewish theology on history.

The Jewish Primary School

Different as the course of studies and the method of teaching were in the Heder from those in the modern school, the two institutions depart still further from each other in the life their respective pupils led and still lead. Life in the Heder was arranged with more than due regard for individuality. Not only was the Heder a private institution in which the parents were given the opportunity of choosing the teacher with a view to their children's needs and gifts, but the teaching also was personal in character. Restricted as the number of pupils was, they were nevertheless divided into *Kitot*, sections. The teacher usually occupied himself with no more than four children at a time. In this way a close personal relation could

grow up between master and pupil. It was practically impossible to deceive a teacher by palming off work on him done by others at home. Instruction, especially in the Talmud, was discursive, and the cadence or, better, the sing-song, of a talmudic sentence sufficed to indicate whether or not the little Talmudist understood it. The result was that in many cases the teacher came to take a vital personal interest in the pupils. With pleasure and pride he would observe the progress of his boys, and no greater joy could come to him than to be caught napping by one of them who urged a difficult objection to some talmudic statement, which the teacher was not prepared to answer on the spot. As the whole system purposed the training of the intellect, a "good scholar" in the Heder meant only a mentally well-endowed pupil. Qualities other than intellectual did not count. "A mischievous boy has a good head" is the Jewish way of saying that a bright boy is privileged to indulge in pranks in the Heder.

Towns of Sanhedrin Members Discovered

EXCAVATIONS at Beit Shearim (near Tivon) have led to the discovery of tombs from the period of the Second Temple. The excavations were conducted by Dr. N. Avigal of the Israel Exploration Society.

Among the tombs were found the resting places of Rabbis Simon and Gamliel, two members of the Sanhedrin (the supreme legislative and judiciary body of the period). The tomb of "Aidessios, Head of the Council of Elders at Antioch," was also uncovered.

Professor Schwabe, of the Hebrew University Classic Department, stated that among inscriptions found, there were about six Greek to every Hebrew or Aramaic inscription. This was held to be an indication that the culture after the destruction of the Second Temple was far more hellenized than was previously assumed.

The excavations of Beit Shearim are by no means complete. Nevertheless, the observer is easily able to imagine the general contours of the town set in the hillside. The synagogue of this town rose high over the modest houses of the sages. It was the building which housed the See of the Sanhedrin and the Judgment Hall.

A three-aisled structure, it is similar, but much larger, than the Synagogue of Kfar Nahum. The grandiose trifold gate, the rich voussiors of which have been completely excavated, must have been the landmark of the town.

Beit Shearim is the town in which Rabbi Judah the Prince codified the Mishna (circa 200 C.E.). It was part of the domain of Berenice, sister of the last Herodian King, and Queen of Chalkis in her own right. The ruins of Beit Shearim belong to the second and third century. The city flourished until it was destroyed during the revolt against Caesar Gallus in 352 C.E.

The Necropolis of Beit Shearim, which was found by Professor Mazar, is much larger than would be expected for a town of this size. After burial on the Mount of Olives was barred, this Necropolis was the favorite burial place for the privileged Jews of the Orient. Inscriptions tell of Jews from Palmyra and the Yemen, from the banks of the Euphrates and the Nile. Caravans from the farthest borders of the Roman and Parthian empires brought the lead coffins of the pious, who wanted to be buried in Israel's soil.

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Kann man die Jugend von heute verwahrlost nennen? / Letzte Seite

Masthead of the revived Ullstein newspaper

THE ULLSTEINS ARE BACK

By ALFRED WERNER

FEW Americans realize that we have a powerful ally in the Western sector of Berlin—the firm of Ullstein. Until it was seized by the Nazis, Ullstein Verlag was one of the best known publishing houses on the Continent. Originally, there were five Ullstein brothers who jointly published the *Berliner Morgenpost*, the *Vossische Zeitung*, and many other newspapers and magazines that were mouthpieces of genuine democracy. The brothers were expropriated by the Hitlerites since they were “non-Aryans,” and only two of them lived to see the victory of democracy over Fascism: Franz Ullstein, who died in a New York traffic accident six months after V-E Day, and Rudolf Ullstein erstwhile technical director of the publishing house, now eighty and still vigorous, who spent all his years of exile in London.

Two years ago, in the last week of January, 1952, the house of Ullstein was fully restored to its owners, old Herr Rudolf Ullstein, and his nephew, Karl, a man in the prime of life, who, prior to his departure for Germany, was a resident of New Rochelle, New York. In a simple ceremony at the Berlin offices of the United States High Commissioner, Rudolf Ullstein wept at an occasion, that, as he put it, “I never expected to survive to see.”

Karl Ullstein is now operating the Berlin house and is again publishing the *Berliner Morgenpost*, which carries among

its regular features an excellent column, “Wie ich es sehe” (As I see it), by Ernest Friedlaender, analyzing the political situation, and attacking both rightist and leftist enemies. While the *Vossische Zeitung* was not revived, the famous *B. Z.* (short for *Berliner Zeitung*), a tabloid, reappeared on the streets on November 19, 1953, selling for the equivalent of less than 2½ cents—considerably less than any other local newspapers. Today, *Berliner Morgenpost* and *B. Z.*, both staunchly pro-American and democratic, outsell all other papers of the metropolis—a substantial gain for Western ideals.

On the occasion of the return of the Ullsteins, it will be interesting to recall their story, a story that also sheds some light on the rise and fall of German Jewry.

The father, Leopold Ullstein, was born in 1826 at Fuerth, Bavaria (incidentally, the birthplace also of Julius Ochs, the father of Adolph S. Ochs, the publisher of the *New York Times*, with whom the elder Ullstein has been compared. Originally a wholesale paper merchant, Leopold Ullstein, a staunch liberal and foe of Bismarck, the “Iron Chancellor,” bought in 1877 a bankrupt little paper, *Berliner Zeitung*, and resolved to make it not only the finest daily in the capital, but also an organ of fierce resistance, in defiance of Bismarck’s threat to “tear to pieces” anyone daring to oppose him. “What the *Berliner Zeitung* desires to

see”, an editorial stated boldly, “is a constitutional government, not the abrogation of a chancellor. It demands that Germans be treated as free people, and not as a conquered nation.” Thereupon the *Berliner Zeitung* was put on trial and one of the paper’s responsible editors was thrown into jail. But Leopold Ullstein refused to be intimidated by such measures. “Nothing”, he stated editorially, “can suppress the spirit. Spiritual movements cannot be annihilated by special legislation.”

The Jew Ullstein was among the liberals received by Emperor Frederick III at his sickbed. One of the few liberally minded Hohenzollerns, the originator of the slogan, “Anti-Semitism is the disgrace of the century,” he wore the German Crown for only a few months. His successor was William II, and old Ullstein attacked his policy of the “mailed fist” no less intrepidly than he had challenged the powerful Count Bismarck. It speaks well for the healthy political instinct of the Berliners of that era that they subscribed eagerly to Ullstein’s *Berliner Zeitung*, to which the industrious old man added the *Berliner Abendpost*, an evening paper, and the *Berliner Illustrierte Zeitung*, a picture magazine. Had Ullstein’s plea for moderation been heeded, the first World War might have been avoided. But his fight against the tactics of the chauvinist Navy League, which clamored for a fleet larger than that of Great Britain, was hopeless.

In 1898, four years after Franz Ullstein's entry into the firm, Leopold Ullstein, the septuagenarian, embarked on a new venture. He was worried by the rapidly growing success of August Scherl's *Berliner Lokal-Anzeiger*, the capital's most widely read journal, a gossip-organ resembling an ordinary newspaper in size and catering to specious politics. To outdo him, Ullstein, with the assistance of his sons, published the *Berliner Morgenpost*, politically progressive like the other Ullstein papers and using all the devices of contemporary newspaper technique. Within a year the *Morgenpost* became the most widely circulated paper, not only in Berlin, but also all over Germany. Miraculously, he not only improved the paper's quality, but managed also to reduce the weekly price to ten pfennings, including delivery. In the same way, a half century later, Joseph Moses Levy gained an advantage over the London *Times* by launching the *Daily-Telegraph* as a one-penny newspaper.

Leopold Ullstein died in 1899. By this time, the *Morgenpost* had 160,000 subscribers. To appreciate this achievement one must remember that very few of the many German papers had a circulation of more than 10,000. The Ullstein brothers, who took over after their father's death, quickly improved, or rather, Americanized the technical processes, the advertising, distribution and news service. In 1930, the *Morgenpost* sold 600,000 copies a day; in the same year, the *Berliner Illustrierte Zeitung*, which had started with a circulation of 60,000, sold two million copies, representing a total annual profit of about nine million marks. The brothers could boast of publishing the most quickly edited paper in the world, since a lapse of only eight minutes occurred between the receipt of the last news items and the distribution in Berlin of the first copies of the *B. Z. am Mittag*. When Franz Ullstein visited the United States in 1912, he indicated, in an interview that his *B. Z. am Mittag* had gained its success largely because it was modelled more than any other journal in the Reich on American methods. He added: "German editors are beginning to realize that a newspaper's popularity and influence are established by the reading public, and not



Leopold Ullstein

by the editor's or publisher's policy. The change which we must effect consists in separating altogether the editorial and news columns."

In 1913 Franz Ullstein was the leading spirit in the purchase of the *Vossische Zeitung*, a newspaper which may be compared, in distinction, with *The Christian Science Monitor*. But while the Boston newspaper is only a few decades old, "Tante Voss" ("Auntie Voss"), founded in 1704, was one of the continent's oldest newspapers; the great poet Lessing had served for a time as its literary editor. While its circulation was small (before 1913 it never exceeded 25,000), its reputation was excellent; it was read by Berlin's patricians, and its views were respected by the political leaders. Under the editorship of George Bernhard (who died in New York as an exile in 1944) it became the swashbuckling mouthpiece of fighting liberalism. Yet even with a circulation of 70,000 "Auntie Voss" was an unprofitable proposition. The paper cost the brothers no less than 30 million gold marks in the course of twenty years. But, they were compensated by its immense moral prestige. Under Bernhard's leadership, Tante Voss supported the German-French rapprochement, of which Gustav Stresemann and Aristide Briand were champions, encouraged the work of the League of Nations, and fought the rising tide of Nazism.

To give an indication of the expansion of the Ullsteins, let us note a few figures. The firm maintained forty-two chief correspondents at home and abroad, one hundred and forty-four correspondents in

the Reich, and thirty-five in other countries. To inform their readers quickly and reliably of all current events in all corners of the earth, the Ullsteins made use of the airplane and the radio at a time when these mediums were much less common than they are today. But they did not confine themselves to publishing newspapers. They supplied the farmer with the *Gruene Post*, which had a circulation of one million. Literary epicures would read their high-brow magazine, *Der Querschnitt*, while those interested in popular science would buy *Die Koralle*. The well-dressed lady studied the latest Parisian fashions in *Die Dame* whilst the more practical housewife would subscribe to *Blatt der Hausfrau*. Music lovers enjoyed *Musik fuer Alle*, and those just seeking amusement purchased *Ubu*. Ullstein even furnished engineers and technicians with trade papers. For one Reichsmark you could buy an Ullstein volume of light reading, but the firm also published substantial works by modern authors, such as Remarque's "All Quiet on the Western Front," which sold more than half-a-million copies within a few months. In addition, the firm printed "History of the World" and a "History of Art," exquisite editions of the classical authors, and textbooks of foreign languages. Practically all first-rate German authors and artists—including many who later became ardent Nazis—contributed to the Ullstein press. There may have been some people in Germany who had never heard of Chancellors Stresemann or Mueller, but there were surely none who had never bought an Ullstein product!

Publishing in 14 languages, the Ullstein Press printed more than thirty-seven million volumes annually. In Berlin, the firm owned about a million square feet of land. Its employees numbered ten thousand, and it had more than two hundred and twenty-five agencies throughout the world. In 1930, the assets of the company were estimated at sixty million Reichsmark.

The Ullsteins were, of course, staunch believers in republicanism and democracy, but they did not use their power in the fight against the powers of evil as uncompromisingly as had their father. In any event, it is hard to say whether the Ullsteins, had they fought with all means,

might have prevented the fall of the Weimar Republic. There were too many factors involved in these events to enable power and propaganda to change the gyrations of history. Besides, it would be entirely wrong to say that the Ullstein publications "dominated" the German press. The liberal press (the "Jewish press" as the Nazis called it) was influential in the German capital, but its combined circulation was greatly exceeded by that of the chauvinist, Rightist, Clerical and Conservative press. In Berlin, the *Lokal-Anzeiger*, acquired by the reactionary Hugenberg Konzern, challenged the liberal press, and in the smaller cities and in the country, the anti-republican, red-baiting, Jew-baiting publications were most powerful.

The "great proud structure" of the firm was shaken for the first time by the collapse of the banks in New York and Berlin in 1929. Less than four years later, when Hindenburg appointed Hitler Chancellor of the Reich, the end of the house of Ullstein had inevitably arrived. Suddenly the brothers discovered that a third of the firm's personnel supported Hitler, that they had been surrounded by enemies for many years, and that men who had every reason to be grateful to their employers and to the firm, did not hesitate to betray them. "At the close of two months of Hitler's reign, the firm turned from a well-run organization into a battlefield of hatred," wrote Herman Ullstein.

It was in the fateful year of 1933 that the brothers discovered that despite their baptism the Nazis regarded them as Jews. Like most bourgeois Jews of 19th century Germany, the elder Ullstein, a champion of unconditional assimilation, had not renounced Judaism himself, but had had his sons baptized, because, as he argued, the State they were to serve was Christian. After all, he saw no difference between Judaism and Christianity: "We believe in God; Jesus Christ, in the same sense as Judaism, preached the love of one's neighbor, abhorred dissension, hatred and the warring of one race against another. He defended the poor and the oppressed. For this alone we ought to love him. Whether his appearance on earth as God's son is to be understood symbolically or literally, everyone must decide for himself."

But the Nazis did not care for this kind of philosophizing. On the first of April, 1933, the "Boycott Day," a huge crowd of Nazis, composed to a large extent of the firm's employees, goose-stepped through the Ullstein building in the Kochstrasse shouting violently, "Out with the Jews!" "Down with the Jewish domination!" Needless to say, the story of the "Jewish domination" was a fable, particularly as the Ullsteins, in common with all German Jews, had been ardent Germans, serving Germany's interest above all others.

All Jewish and democratic editors were dismissed immediately and the administration of the Ullstein papers and magazines taken over by Nazis. After Hindenburg's death in August, 1934, the brothers were forced by Dr. Goebbels to sell the firm for twelve million marks, one fifth of its value. Louis and Hans Ullstein died in Germany in 1933 and 1935 respectively; Franz, Rudolf and Herman Ullstein emigrated with their families to the democratic West. As a

result of the Nazis' machinations, they left the Reich as virtual beggars.

In the course of the following decade, nearly all the Ullstein papers disappeared; the first to die was "Auntie Voss." The malicious Dr. Goebbels, who had ironically predicted that in Nazi Germany some "blaetter" would turn brown long before the fall—a pun on the word "blaetter," denoting both the leaves of a tree and the newspapers—did not foresee that most of these papers would die after having turned "brown." Ullstein-blaetter simply could not thrive in the prison atmosphere of the Third Reich. Thereupon Parteigenosse Gustav Amann, a close friend of Hitler's and the publisher of the *Volksischer Beobachter*, used the Ullstein plant to print new editions of "Mein Kampf" and Joseph Goebbels' weekly, *Das Reich*. The name Ullstein, whose trademark had become a symbol, was changed to "Deutscher Verlag." . . .

It is good to know that the Ullsteins are back, and that once again honest, first-rate journalism emerges from the ruins of the city of Berlin.

ISRAEL NOW A LEADING TOURIST ATTRACTION

ORGANIZED tours to and in Israel are becoming increasingly popular with the traveling public. During the first nine months of this year, 155 organized groups comprising 8,000 tourists have visited Israel.

Over 100 organized American tours to Israel have already been announced for next year. Israel expects some 20,000 American visitors in 1954, a 30 per cent increase over the estimated total for this year.

Travel agents, tour operators and various organizations in the United States and Israel have planned tours ranging from half-day independent excursions in Israel to elaborate conducted tours lasting several weeks.

Many of the well-known hotels have built additions containing more rooms and new facilities. For example, the King David Hotel in Jerusalem has built a large terrace and a new cocktail bar, and the Sharon Hotel in Herzlia-on-Sea has added a wing with 90 bedrooms.

The Arg-el will be fully air-conditioned. It will have a swimming pool, tennis courts and other special facilities.

Tour operators and travel agencies offer four basic types of Israel tours. These include:

1. *Conducted tours* for groups of any size escorted by expert guides.
2. *Independent tours* prepared for small groups or individuals without escort.
3. *Cruises* to the Mediterranean or around the world, which stop at Haifa for one to three-day stays with organized or independent shore excursions.
4. *"Quick trips"*—cruise passengers may stop over for short visits in Israel and catch up with their boat at another port along its route.

The length of the tours and the itineraries depend on the purpose of the visit. Practically any itinerary and length of stay can be booked in "package" form. There are "standard" one and two-week itineraries, "extensive" tours of three weeks' duration, and two to five-day "pilgrimages" to holy places and biblical sites.

Sightseeing tours are conducted daily in every major city and various parts of the country.

NEWS OF THE CENTER

Rabbi Kreitman to Speak On "Problems of Evil" at Late Services

This Friday, January 1st, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Kreitman will continue his series of lectures on "Our Cultural and Spiritual Heritage" and will deliver his fourth address on the subject "The Problems of Evil as Seen in the Bible." In this sermon he will analyze the various approaches towards the problems of evil and Man's inhumanity to Man as reflected in the pages of the third section of the Bible. The theme of this lecture should be most interesting as well as enlightening and we hope that many of our members, their families and friends will be with us at the services on that evening.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, January 8th, at our late Lecture Services, Rabbi Levinthal will pay tribute to the late Prof. Louis Ginzberg. He will speak on the subject "The Late Prof. Louis Ginzberg, A Pupil's Tribute to a Great Master."

David Spiegel Guest of Honor at Seminary Dinner

Mr. David Spiegel, a member of the Center Board of Trustees, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 20, 1954, at the Center.

The dinner is in recognition of Mr. Spiegel's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Frank Schaeffer, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

OPERA EVENT A MEMORABLE SUCCESS

THE highlight of this season's Center Activities was the Gala Performance of the Opera "La Boheme" which was sponsored by our Center on Saturday evening, November 21st. This memorable event proved a great success not only financially but even more so from the social point of view. A great number of our members and their friends spent a most enjoyable evening which will be long remembered by all. The fact that this was the season's first performance of this popular opera, featuring a most outstanding cast, and that Miss Jean Fenn was introduced to the Metropolitan in her debut that evening made the event more interesting and colorful. The performance was splendid. The critics gave wonderful reports of the performance.

As with all other activities, this opera did not materialize without the hard work of a committee. The Center's Metropolitan Opera Committee was headed by David Spiegel, a member of the Center's Board of Trustees. Frank Schaeffer, our Vice-President, and Saul S. Abelov, a member of the Board of Governors, together with Mrs. Frank Schaeffer, President of our Sisterhood, served as co-chairmen. Many hours of hard work and evenings at the Center office went into the preparations and the sale of tickets. It is with pleasure and gratitude that the Center acknowledges the devoted efforts of the entire committee, as well as the Center staff. Many thanks for a job well done.

Center Tourists Welcomed At Special Services

In keeping with the innovation started last year, we had in the Synagogue a special service on Friday evening, November 20th, when Rabbi Levinthal welcomed from the pulpit those affiliated with our Center who had the great privilege of visiting the land of Israel recently. Mr. Nathan D. Shapiro, a trustee of our Center, one of the tourists, delivered an address telling his impressions of Israel. The following members were welcomed by Rabbi Levinthal: Judge and Mrs. A. David Benjamin, Mr. and Mrs. Nat Eisenberg, Miss Bernice Glabman, Mr. and Mrs. Joseph Heimowitz, Dr. and Mrs. Joseph Horowitz, Mrs. Lillian Kimmel, Dr. Benjamin Koven, Mrs. Anna Krotinger, Mrs. Morris Ottenstein, Mr. and Mrs. Harry Preston, Mr. David Rosenberg, Dr. and Mrs. Alexander Rothberg, Mr. and Mrs. Nathan D. Shapiro.

Sabbath Services

Friday evening services at 4:30 p.m.
Kindling of Candles at 4:23 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:
"Vayera"—Exodus 6.2-9.35.

Haphtorah Reading: Prophets—Ezekiel 28.25-29.21.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:00 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 4:00 p.m.

Mincha services at 4:30 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 4:30 p.m.

Special Maariv Services: 7:30 p.m., except Friday, Saturday and Sunday.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mrs. Michael Bromberg of 302 Sterling Street on the marriage of her daughter, Florence Ann, to Mr. Harold Wm. Sider at the Center on December 27th.

U.
J.
A.

MEMBERSHIP APPLICATIONS

IN TRIBUTE TO DR. LEVINTHAL'S BOOKS

The following have applied for membership in the Brooklyn Jewish Center:

BRILL, MURRAY A.; Single; Res.: 690 Pennsylvania Ave.; Bus.: Engineer, 99 Church St. *Proposed by* Rosalind Zambrowsky, Helen Aronow.

CHERNIGOFF, BASIL; Single; Res.: 1765 Park Pl.; Bus.: Draftsman.

COHEN, MISS FRANCES; Res.: 199 Grafton St. *Proposed by* Diana Libman, Mildred Roslofsky.

DAVIS, MAURICE; Single; Res.: 394 Montgomery St.; Bus.: Appliance Salesman, 585 Hudson St. *Proposed by* Milton Slow, Bert Epstein.

FEDER, MISS SYLVIA; Res.: 662 Eastern Pkwy. *Proposed by* Dr. Sidney Krauss.

FERRICK, ARNOLD; Single; Res.: 1664 Prospect Pl.; Bus.: Printer, 476 Broome St.

GELLER, PAUL J.; Single; Res.: 411 Howard Ave.; Bus.: Research Ass't, Jewish Hospital.

GOODWIN, MURRAY; Single; Res.: 2107 Beverly Rd.; Bus.: Elec. Salesman, 246—5th Ave. *Proposed by* Nat Mark.

HELPER, HARRY; Single; Res.: 1546 St. Johns Pl.; Bus.: Garage. *Proposed by* Ezekiel Simonson.

HERMAN, SYDNEY; Single; Res.: 9393 Roosevelt Ave.; Bus.: Novelties.

HIRSCH, IRVING; Married; Res.: 1646 Carroll St.; Bus.: Insurance. *Proposed by* Leo Kaufmann.

KADIN, JOSEPH; Single; Res.: 591 Pennsylvania Ave.; Bus.: Electrical Engineer, Belleville, N. J.

LORY, JEROME; Single; Res.: 221-18 Manor Rd.; Bus.: Poultry Parts, 213 Jamaica Ave. *Proposed by* Nat Mark.

MANDELSTAM, MARVIN; Single; Res.: 408 Howard St.; Bus.: Policeman, Gates & Throop St.

MARGOLIES, A. NORMAN; Single; Res.: 397 E. 56th St.; Bus.: Restaurant, 854 Franklin Ave.

ROSENBLOOM, SEYMOUR; Married; Res.: 440 Brooklyn Ave.; Bus.: Drug Salesman. *Proposed by* Robert Lipshitz.

SACKIN, NORMAN; Single; Res.: 611 Sheffield Ave.; Bus.: Pharmacist, 204 Varick St.

THE *Jewish Examiner*, in its issue of Nov. 27, paid tribute to our Rabbi, Dr. Levintal, on the occasion of the publication of the new editions of his books. We know that the readers of our *Review* will want to read this editorial which follows:

Rabbi Israel H. Levintal, distinguished spiritual leader of the Brooklyn Jewish Center, is the author of a popular work, "Judaism—an Analysis and an Interpretation," now being issued in a fifth large edition. Funk and Wagnalls, Dr. Levintal's publisher, also announces the fourth printing of his first volume of sermons "Steering or Drifting—Which?"

Dr. Levintal's latest volume of ser-

mons, "A New World Is Born," will soon be issued in a second printing.

When books on Jewish topics warrant republication, not once, but several times, that, indeed is news—good news, for all the Jewish people.

Dr. Levintal, who is visiting Professor of Homiletics at the Jewish Theological Seminary, deserves the congratulations of all. His penetrating scholarship and wisdom are well known, as are his community-mindedness and his leadership of many worthy causes.

Of Dr. Levintal it might well be said that he fulfills the true role of the Rabbi—as teacher, guide, scholar and friend to all mankind.

SCHNITMAN, MISS JEAN; Res.: 824 E. 9th St. *Proposed by* Irwin Weisberg, William Watter.

SEILER, IRWIN; Single; Res.: 275 Linden Blvd.; Bus.: Handbag Salesman, 1 E. 33rd St. *Proposed by* Frank Rose.

SILVERSTEIN, IRVING; Single; Res.: 354 Saratoga Ave.; Bus.: Women's Wear Salesman.

VANGER, MAX; Married; Res.: 361 E. 50th St.; Bus.: Garage, 154 E. 53rd St. *Proposed by* Benj. Kaplan.

WEISS, WILLIAM F.; Married; Res.: 960 Sterling Pl.; Bus.: Pharmacy, Manhattan Ave. & 108th St. *Proposed by* Center Academy.

WILLIKY, MISS BERNICE; Res.: 754 New Lots Ave. *Proposed by* David Yawitz.

ZAHLER, MISS JEAN; Res.: 249 Hinsdale St.

The following have applied for reinstatement:

RUTTA, THOMAS; Married; Res.: 345 Montgomery St.; Bus.: Bakery, 3420 Quentin Rd.

SHORIN, JOSEPH E.; Married; Res.: 1460 President St.; Bus.: Chewing Gum, 237—37th St. *Proposed by* Abr. Shorin.

Late Applications

BILETSKY, MISS EDITH; Res.: 1746 President St. *Proposed by* Leon Berman, Grace R. Swirsky.

BLUSTEIN, BERNARD; Single; Res.: 5610 Snyder Ave.; Bus.: TV Director, 285 Madison Ave.

DEGEN, JEROME; Single; Res.: 28 Tapscott St.; Bus.: Chemist, Dept. of Public Wks. *Proposed by* Estelle Rosen.

GEICHMAN, MELVIN; Single; Res.: 116 East 94th St.; Bus.: Publishing Co. Employee.

KAMMERMAN, LOUIS; Married; Res.: 751 St. Marks Ave.; Bus.: Cleaning, 380 Flushing Ave. *Proposed by* Daniel Blitz.

RAPHAN, BERNARD; Single; Res.: 56 Cannon St.; Bus.: Attorney, 457—7th Ave.

ROSENOWITZ, MISS HELEN; Res.: 152 Tapscott St. *Proposed by* Leon Berman, Grace R. Swirsky.

FRANK SCHAEFFER,
Chairman, Membership Committee.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

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New Membership Rates

\$65 per year for married members
\$45 per year for single men
\$30 per year for girls

ANNUAL MEETING—JANUARY 28, 1954

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 28, 1954, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers and members of the Board of Trustees of the Brooklyn Jewish Center

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1st Vice-President	Maurice Bernhardt	Treasurer	Fred Kronish
	Secretary	Harry Blickstein	

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(For a term of three years 1954, 1955, 1956)

Moses Ginsberg	Max Herzfeld	Dr. Moses Spatt
Max Goldberg	Fred Kronish	David Spiegel
	Samuel Rottenberg	

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Fine, Jesse J.	Levenson, Dr. S. M.	Simonson, Jerome
Friedberg, Nathaniel	Leventhal, Harry	Spatt, Milton E.
Frieman, Reuben	Levine, Herbert	Stark, Abe
Gluckstein, Ira I.	Levine, Morris B.	Stark, Joseph
Gold, David	Levine, Mrs. M. B.	Stark, Samuel
Goldberg, Sam'l H.	Levy, Abraham	Steingut, Stanley
Goldsmith, Herman	Levy, Joseph, Jr.	Stelzer, Abr. J.
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Gottlieb, Irv. J.	Markoff, Dr. Samuel	Zirn, Abr. H.
Gribetz, Louis J.	Markowe, Benj.	Zucker, Harry
Hecht, Morris	Martz, Benj.	

NOMINATING COMMITTEE

Emanuel Greenberg, Chairman

Stanley Chasin	Harry Leventhal	Irvin I. Rubin
Jacob L. Holtzmann	Abraham E. Ratner	Nathan D. Shapiro
Harold Kalb		Abraham Slepian

Mr. and Mrs. Club

The last meeting of the Mr. and Mrs. Club held on Thursday evening, December 17th, was in celebration of Chanukah. In the spirit of the giving aspect of the holiday, each member brought a package for Israel containing either clothing, canned goods or some other useful items. Each member also brought a novelty gift for the group's grab bag from which we each drew a package and the surprises and hilarity helped make the evening most entertaining. Also in the holiday spirit, a table set for a children's Chanukah party was on display, attractively set in the orange and blue colors and this drew much interest and comment from the group. The meeting was begun with refreshments; strawberry shortcake and coffee were served at individual tables and then as the members sat around the tables, parlor games requiring pencil and paper were played. At the end of the evening, a door prize was offered to the holder of the lucky number.

* * *

The next meeting of the Mr. and Mrs. Club will be held on Wednesday evening, January 13th, at which time a film and lecture will be presented on some topic of interest to all the group.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Harry Berman of 1408 President Street on the Bar Mitzvah of their son, Stuart Elliot, at the Center this Sabbath morning, January 2nd.

Congratulations and best wishes are also extended to Mr. and Mrs. Jack Kaminsky of 320 Empire Boulevard on the celebration of the Bar Mitzvah of their son, Leonard, this Saturday morning, January 2nd.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talcisim from the following:

Dr. Harry Benin in memory of his wife.

Dr. and Mrs. David Heller in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Bernard S. Post in celebration of their son's Bar Mitzvah.

Mrs. Pearl Zucker commemorating the Bar Mitzvah of her son.

BUILDING SYNAGOGUE LEADERSHIP

A Report on the United Synagogue Convention

By IRVIN I. RUBIN

The 1953 biennial convention of the United Synagogue of America, held in Miami Beach on November 15-19, was attended by over four hundred delegates from all over the United States and Canada. It was the finest convention the writer has ever attended. One was continually impressed by the high calibre and exceptional ability of the men and women who represented the Conservative congregations of America. It was a constant thrill to hear delegate after delegate arise and speak at the sessions and meetings of the convention, each expressing thoughts and making observations and suggestions which could come only from people thoroughly familiar with and deeply devoted to the Synagogue in America.

A memorial service for our Joseph Goldberg, who was Honorary President of the National Association of Synagogue Administrators, was held in Convention Hall on Sunday afternoon, and deeply affected all who knew him.

Appropriately enough, the convention opened with the Ma'ariv Service held at the Miami Beach Jewish Center. A masterful address by Mr. Maxwell Abbell, outgoing president of the United Synagogue, discussing the role of the Synagogue in the spiritual life of America established the basic task that the Synagogue has to perform in America. "What is required to make the Synagogue the force that would bring Jewish traditional ideals into fruitful operation on the American scene? The answer is two-fold—first a Jewishly educated lay leadership, and second, a breaking down of the isolation of the individual synagogue. The activities of the United Synagogue—National Academy of Adult Jewish Studies, Leaders Training Fellowship, the Ramah camps, the United Synagogue Youth, Young People's League, Department of Music, preparation of programs for Sabbath and holiday observances, the Commission on Jewish Education—all of these and others now being performed by the United Synagogue and still others which should be performed, can be financed only on a national level and can

function only on a regional or national level. Even if individual synagogues had the means, which none do, no one synagogue has the trained personnel nor even enough members to participate in all these programs."

The first of the business sessions of the convention, featured "An Evaluation Round-Up of the United Synagogue," by Mr. Charles Rosengarten, who was later elected the new president, and the report of the treasurer, our own Benjamin Markowe, who was later reelected. Mr. Markowe made the simple point that more activity requires more money—"which we haven't got now, but which we have hopes of getting in the near future."

Monday luncheon saw one of the explosive highlights of the convention. Dr. Emil Lehman, Assistant Director of the United Synagogue, delivered a resume of the report on the "National Survey of Synagogue Leadership," conducted by the United Synagogue in cooperation with Columbia University. A questionnaire was sent to Board members of all affiliated congregations. Answered anonymously, it probed among other things, the personal background of our leaders, their Jewish training and interests, their religious practices, their attitudes toward synagogue leadership, their motivations for synagogue activity and many other important facets of their Jewish religious and communal activity. For the first time, we have facts about our leadership, so that an all-out effort to cope effectively with the realities and requirements of Synagogue direction can be made.

A whole series of articles could and should be written on the results of the survey. A random selection of questions and answers follow to show the nature and extreme importance of this historic attempt to understand the problems which the leadership in American Jewry faces:

Did you have any formal Jewish education after your Bar Mitzvah training? Yes—37%. No—60%. No answers—3%.

Do you say your daily prayers regu-

larly (either at home or with your congregation)? Yes—13%. No—85%. No answer—2%.

Is your household strictly Kosher? Yes—37%. Partially kosher (no separate dishes)—27%. Not kosher—36%.

When you accepted your present position, were you told very specifically what responsibilities this congregational job involved? Yes—52%. No—42%. No answer—6%.

If you were nominated for president of your congregation, would you refuse or accept? Would refuse—70%. Would accept—14%. Don't know—10%. No answer—6%.

Do you feel that your rabbi contributes very much, fairly much, or little to the work of your Board? Very much—41%. Fairly much—31%. Very little—20%. Did not know—3%. No answer 5%.

Three major recommendations arise from the survey. 1) The United Synagogue must undertake a National Synagogue Leadership effort that will directly benefit the individual congregation. 2) The Conservative movement must embark upon a National Public Relations effort to "bring home" the ideology, the objectives and the achievements of the Conservative movement to the leadership and membership of the Conservative congregations. 3) The United Synagogue must take the initiative in rallying the Jewish community for concerted action in launching and sustaining a National Drive for Leadership building and development.

Monday afternoon was given to four concurrent seminars. 1) "Developing Congregational Leadership Through Men's Clubs and Sisterhoods." 2) "How Can the School Help Build Leadership?" 3) "Enlisting Youth for Synagogue Leadership." 4) "The Young Married Couples Club," which was chaired by this writer.

Tuesday morning had the general session on "Our Work in the Regions." Tuesday luncheon was devoted to the very important fund-raising of the Conservative movement. Tuesday afternoon had three concurrent seminars: (1) "Basic Requirements for Synagogue Leadership," (2) "Human and Public Relations in Congregational Management," (3) "The Democratic Process in Synagogue Administration."

(Continued on next page)

THE HEBREW SCHOOL

THE Parent-Teachers Association held a very successful meeting on December 2, when, the guest speaker, Elias Gilner, author of "Prince of Israel", discussed "Jewish Books and the Jewish Parent." He stressed the importance of the reading of Jewish books for the development of affirmative attitudes towards Jewish life.

The students of the Hebrew School entertained by presenting Chanukah songs and dances. A display in honor of Jewish Book Month was arranged.

A table of Chanukah decorations was prepared by Mrs. Sarah Greenberg. Mrs. Sarah Epstein, who presided, announced that January would be "Open School Month." Parents were cordially invited to make reservations to visit classes by calling the Hebrew School office.

* * *

At a Seminar of the American Association of Teachers of Hebrew held on November 26, the faculty and the Brooklyn Jewish Center was represented by Rabbi Mordecai H. Lewittes, Mr. and

Mrs. Julius Kushner and Mr. Aaron Krumbein. Rabbi Lewittes spoke on, "New Methods in Teaching Grammar and Vocabulary"; Mrs. Kushner, president of the United Parent-Teachers Association, pledged the cooperation of her organization in urging our children to elect the study of Hebrew in the public high schools; Mr. Krumbein spoke on, "Methods of Teaching Reading."

* * *

Six hundred students and several hundred parents received enthusiastically the presentation in honor of Chanukah at our annual entertainment on Sunday, December 6. The exercises were opened by the choral group under the direction of Mr. David Weintraub with a series of Chanukah songs. Soloists were: Isabel Gallant, Beryl Klinghoffer, Arthur Lesser, Reva Levine, Joel Nisselson, Alan Rashkin, Joan Rezak, Leah Schmerler and Susan Sedarbaum. The narrators were Joel Nisselson and Reva Levine.

The Hebrew Dramatic Group, under the leadership of Mrs. Evelyn Zusman, presented a pantomime featuring the dances of modern Israel. The narration was by Mrs. Dorothy Ross. Mrs. Paula Weinreb's first grade class presented a playlet, "The Eight Candles." Professional entertainment was provided by Peter Pan, well known for his programs of Jewish holiday fun and entertainment.

* * *

At a recent community breakfast and service for our high school students, Mr. Leo Shphall spoke on, "Jewish Books and Jewish Youth." In the discussion period that followed many valuable suggestions were made by the students on ways of stimulating interest in Jewish books. The breakfast was served by a committee of the Parent-Teachers Association under the chairmanship of Mrs. Rose Davis and Mrs. Sarah Greenberg. The service was led by students of the Post Bar Mitzvah, Post Graduate and Consecration classes.

* * *

Martin Ain, mascot of the American team that participated in the Maccabiah, addressed our school assembly. He described his impressions of Israel and related incidents connected with the celebration of his Bar Mitzvah in a Tel Aviv synagogue. Pupils asked questions concerning the life of the children in Israel.

Building Synagogue Leadership *Continued from page 15*

Tuesday evening witnessed another highlight of the convention. At a Dinner Session presided over by Judge Emanuel Greenberg, Dr. Simon Greenberg delivered an address on "Synagogue and Community." Dr. Greenberg described the synagogue as "the central indispensable institution of Jewish life. . . . It has developed a philosophy of its own which extends to all of life. Because of the Torah and the Prayer Book it has made Israel a literate people, and because it serves us at all times and for all groups it has become the only real bond of Jewish unity. A true understanding of the place of the synagogue is a prerequisite for leadership on the American Jewish scene."

The Honorable Reuven Shiloah, Israel Minister Plenipotentiary, flew down to speak to the Convention at the dinner session on Wednesday evening. The first-hand factual accounting of the events that led to the Security Council action, and a brief but concise evaluation of the present situation of the State of Israel made an impression on the convention that will not soon be forgotten. Minister Shiloah emphasized that Israel is still at war, politically, economically and technically. He deplored the lack of action by the United Nations in not forcing the Arab countries into peace negotiations, which Israel so earnestly desires. At this session the first public announcement of the United Synagogue Israeli Project was made.

The business session of Thursday morning reflected Mr. Shiloah's report in an intense and dramatic debate on the word-

ing of a resolution urging the United Nations to promote peace and security in the Middle East. The debate centered on the "Kibya incident."

The convention concluded with the most inspiring address that any convention could possibly have. Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America, rose to great heights in expounding the spiritual leadership to which all Jews must aspire.

The United Synagogue has become of age. The breadth and scope of its activities and the strength and calibre of its leadership reflect the prime place in Jewish life that it is beginning to occupy. More and more American Jews are understanding the role of religion and the synagogue as the cornerstone of the total Jewish Community. We at the Brooklyn Jewish Center, who have given so many of our leaders to the national movement, have long realized the need for a strong United Synagogue. It is only through it that the vast collective experience of Conservative American Jewry will be welded into that positive force which is making the American Jewish Community a strong link in the eternal chain of our people.

It would do our members good if they met with the delegates from the Center—Judge Emanuel Greenberg, Mr. and Mrs. Benjamin Markowe, Mrs. Lilly Lowenfeld, Mr. Joseph Goldstein and Mr. and Mrs. Irvin I. Rubin, and hear, first-hand, their accounts of this memorable event in the history of the American Jewish Community.

THE CENTER ACADEMY

DURING the few weeks preceding the festival of Chanukah, the pupils of the Center Academy were busy making gifts for their parents and relatives. They worked in copper, clay and other materials. The gifts were accompanied by Chanukah cards with original designs. Then, the Center Academy celebrated Chanukah once again. Lights were lit, joy was spread, songs and cheer were the order of the day.

The celebration was held on Wednesday, December 2nd, at 1:00 P.M., at which Grades I, II and III presented a program of dances and songs. Grade VII offered an original Hebrew play which was well received. Parents and children joined merrily in the festivities, and *latkes* were prepared. All this made Chanukah a really happy occasion.

* * *

As in years past the students of the Academy received Chanukah gifts from the Center Academy parent body. The students of Grade VIII received prayer books with bindings designed by the Bezalel Art School, while the children of Grades VI and VII were presented with Hebrew-English dictionaries. The lower grades were given gifts appropriate for the Chanukah holiday. In addition, each child in the school received a special box of candles, made in Israel, and a *dreidel*.

But it is not enough to light the candles, sing songs of thankfulness, be happy and indulge in merry-making.

* * *

The celebration of Jewish Book Month was conducted with all the eagerness and *clan* of the best book events in any community. Highlights of the celebration were an exhibit of books and recordings, murals with Jewish themes, painted by the children, and a mimeographed list of books which gave parents and children a capsule survey of the field of current Jewish literature. Much enthusiasm was shown by the parents and children of the school evidenced by their purchases of books and records. The profits from these sales will go to the Book Fund, through which selected books are purchased for the Center Academy library.

* * *

The following report was written by a student of Grade V, 9½ years old:

"We, in school, are studying about the ancient civilizations of Rome, Greece, and Egypt. We are also learning about the early Hebrews who lived at that time. When we read that the Metropolitan Museum was going to have an exhibit on the Land of the Bible we decided to take a trip there.

"The Israeli Government sent out archaeologists to dig out things. One half million years ago Man lived in caves. The scientists found stone axes, arrows, and even an elephant's tooth in the ground.

"One of the most interesting exhibits I saw was a mosaic describing the story of Abraham's sacrifice of Isaac.

"We had lunch in the cafeteria and then went back to see the exhibits on Rome and Greece. We saw armor that was used by Roman soldiers. It was made of metal but since it was too heavy this was changed later to leather.

"We also saw statues of gods, goddesses, and temples. The Israelites believed in one God, but the Greeks and Romans worshipped idols."

Notes of Interest to Parents

Miss Gladys Gewirtz, music teacher of the school, is organizing a children's choral group and an orchestra.

* * *

Mr. Louis Harris, our art teacher, has recently formed an adult group in creative art, which meets at the Center. There are openings for a few more students, both beginners and advanced. Take advantage of this privilege. Inquire at the Center Academy office for details.

* * *

Visit the United Nations—The General Assembly of the United Nations is in session at its beautiful new building located on the East River Drive. If you wish to attend a meeting of the Assembly you may obtain tickets free of charge for either a morning or afternoon session by calling the admission office, Plaza 4-1234, a day in advance. The office is open from 9:00 A.M. to 5:00 P.M. daily. It will help you increase your interest in and knowledge of peace and world relations.

Junior League News

During the past month, the Center's teenage-college group, which meets every Thursday evening, continued its interesting, well-rounded program of social and cultural activities. The consistent capacity attendance testifies to the high calibre of its membership as well as of the program.

The Thanksgiving holiday saw many Junior Leaguers and old-timers back home from out-of-town colleges. Accordingly, the program committee had worked out, after weeks of preparation, an Old Times Night that was quite appropriate for the occasion. A feature of the evening was the dramatization of an Eternal Light script, "Thomas Kennedy," which had as its theme the Thanksgiving holiday. It was very well produced and enthusiastically received. Fortunately it was possible for the group to be given larger facilities that night; the regular meeting place would have proven far too inadequate for the large attendance.

Chanukah was observed properly with ritual, community singing, and the retelling of the story of the holiday. There was also entertainment to delight the membership.

The general homecoming heralding the beginning of the winter vacation was the occasion for a social that helped our members and alumni forget their scholastic trials and tribulations. It featured party games, community singing and entertainment, and, of course, a plentiful variety of social dancing.

During the month ahead, the Junior League looks forward to a film and discussion on the subject: "The Zionist Ideal in Tradition—The Link to Israel." This program will bring to a close our first subject series: "Jewish Religious Values for our Time." There will also be an observance of Jewish Music Month, with recordings and instruction in Jewish and Hebrew music. In addition, a member of the district attorney's staff will hold forth on the subject of drug addiction.

Let it not be forgotten that all meetings feature social dancing before and after the proceedings.

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 Koven, Mr. & Mrs. M. N.
 Kramer, Mr. & Mrs. M.
 Kravitz, M.
 (in memory of wife)
 Kronbach, Ida
 Kronish, Mr. & Mrs. F.
 Kullick, Mrs. A.
 Kuperstein, Dr. & Mrs. D.

Last, Mr. (in memory of
 mother & wife)
 Landers, Herbert
 Lamont, Kenneth
 Lazarus, Henrietta
 Lazarowitz, Mr. & Mrs. J.
 Lazarowitz, Mrs. K.
 Lazarus, Mr. & Mrs. P.
 Leaks, Dora
 Lederer, Mr. & Mrs. A. W.
 Leibowitz, Miss W.
 Lefferts Welfare
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THE YOUNGER MEMBERSHIP

BEHIND the scenes in practically every endeavor of the Brooklyn Youth Organization of the Junior Division of the United Jewish Appeal during the past five years has stood one professional worker. She has been the organizer, planner and driving force. Often, in doing her job, she was also the soldier and the cajoler. Under every handicap she worked unceasingly and uncompainingly. We of the YFL wish to pay her tribute as she formally retires from active duty. Her name is Anne Loewy. Her drive, initiative and indefatigable spirit helped us immeasurably in achieving whatever success our group had in fund-raising on behalf of U.J.A. We bid her farewell and our best wishes go with her.

* * *

In medieval times, it was a custom to crown kings in their infancy. We should now revive this custom and bestow upon our YFL newspaper staff royal honors for its crowning achievement in the publication of the first issue of the YFL *Newsletter*. A combination of editorial acumen, reportorial accuracy and excellence of writing, together with a mature, intelligent attitude towards the aims and problems of our group make this a source of pride not only for the staff which published it but for all of our members as well. We extend a hardy "Well done!" to Marvin Bernstein and his newspaper committee.

* * *

The month of December marked another "First" in the history of YFL with the inauguration of a new interest group, Israeli Dancing. Under the tutelage of Herb Kummel, a professional dancer and instructor, members of this group are mastering the seemingly intricate steps of

Jewish and Israeli dances. The response and interest of our members indicates a good future for this activity.

* * *

Our YFL, in cooperation with Eastern Parkway Zionist District, William Bernstein Zionist Group and the Stephen Wise Zionist Group is sponsoring a dance which will be held at Congregation Beth Elohim, 8th Avenue and Garfield Place, Brooklyn, on Saturday, January 30th, 1953, 8:30 p.m. Entire proceeds will be donated to the American Zion Fund. Admission is \$2.00 contribution. Music will be provided by a prominent orchestra. All of our members and their friends are urged to attend.

* * *

Interest Groups

Oneg Shabbat — Follows late Friday Night lecture services each week. Singing conducted by David Weintraub, musical director of the Center Hebrew School. Refreshments served. Rosalind Zambrowsky and David Yawitz, co-chairmen.

Bowling — Every Sunday afternoon at 2:00 o'clock p.m. at Kings Recreation Center, Clarkson and New York Avenues, Brooklyn, New York. Whether you bowl or not, join us. Leonard Krawitz, chairman.

Israeli Dance Group — Watch weekly *Bulletin* for dates and time.

Bridge and Scrabble — Meets January 14 and 28. Lila Picken, chairman.

Music Group — Meets January 7 and 21. Arnold Magaliff, chairman.

Coming Events

Tuesday, Jan. 5th — Square Dance.

Tuesday, Jan. 12th — Civil Rights Program.

Tuesday, Jan. 19th — Tercentenary Celebration.

Tuesday, Jan. 26th — Jewish Music Month Celebration.

Refreshments and dancing will follow each program.

HAROLD KALB, *President*.

Men and Boy's Gym News

The Brooklyn Jewish Center is being represented by organized teams in the following sports: Handball for adults and Basketball for boys in senior and junior groups. The Handball Team lost to Far Rockaway Handball Club in a hectic series of 3 to 2.

B.J.C. Team

Sam Levine and Milt Slow—31
G. Zuckerman and G. Feldman—17
J. Gold and W. Schlesinger—26
R. Kaplan and S. Blank—30
J. Raphael and I. Kaplan—31

Far Rockaway Club

M. Blechman and S. Hoff—27
S. Avidon and P. Grenitz—31
H. Spitz and A. Hornstein—31
R. Aronson and J. Weinberg—31
J. Gluckler and S. Gersberg—21

The Senior Boys Basketball Team defeated the Madison Junior Varsity in basketball by a score of 51-35. Stars of the game were Church Soloway and Artie Rudy with 19 and 12 points respectively. The other boys who contributed to the victory were: Bernie Brooks, Norman Linick, Normie Berkowitz, Cy Berlowitz, Eddie Nelson and Gene Weisbrod. A schedule has been arranged and it looks like a successful season.

The Junior boys will also be represented by a team. The 13- and 14-year-olds will play a complete schedule. The boys who look promising are Artie Kaplan, Mike Brown, Sid Tanenzapf, Mike Ginzberg, Robert Shapiro, Stuart Berman, Marty Shwam, Doug Kriegel, Dave Levy, Sandy Fenichel, Stan Wolfe, Stuart Ain and others.

KOL NIDRE DONORS *Continued from page 18*

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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of January will usher in the holiday of Chamisha Asar B'Shebat. It is regarded as a "minor" holiday, the season of the year marking the beginning of Spring in Israel. It is a time of gaiety for the children, who plant trees, and for the young people, who arrange colorful processions in the streets.

But this holiday takes on a deeper significance when we realize that the afforestation of Israel is an absolute necessity for the rehabilitation of the land. The large waste areas which the early settlers found there have now been cultivated; the disease-producing marshes have been cleared away.

The Holiday this year could truly be a joyous and meaningful one if Eretz Yisroel were not beset by fears and frustrations resulting from clashes with its Arab neighbors and by the undeservedly harsh censure by the United Nations. Let us fervently hope that Israel will be given the opportunity to continue to plant trees and cultivate its soil — that world tension will be lessened, and that our brethren in Israel will be enabled to preserve the peace and security for which they fought so valiantly.

BEATRICE SCHAEFFER, President.

Annual Institute Day

To the audience of 300 or more members and friends who enjoyed our stimulating Fifth Annual Institute Day on November 30th, the theme of which was "A Cavalcade of Creative Living," the title of the day might have applied to the women of our Sisterhood, whose magnificent efforts are constant manifestations of "creative living." The entire program was an advance celebration of the forthcoming 1954 Tercentennial of American Jewish history, and traced the proud contributions of 300 years of American Jewry.

The opening prayer, delivered by Dorothy Gottlieb, and the greeting by Celia Benjamin, prefaced a dramatic portrayal by our Sisterhood Players of several episodes designed to highlight the noble pur-

poses and aims of the Federation of Jewish Philanthropies, whose campaign is currently in progress. Special praise is due our Thespians, Sonia Glovinsky, Sylvia Horowitz, Mary Kahn, Margie Lovett and narrator Edith Sauler. An address by Mr. Jacob Steinfeld, prominent attorney and communal leader, further emphasized the need for concerted community concern and altruism, displayed so generously by Jews in America since the year 1654, when a band of 23 Jewish immigrants who settled in Newport promised that "neither they nor their brethren would ever become public charges," a proud tradition maintained to this day.

The *motzi*—breaking bread—rendered by Rose Meislin, introduced a delightful luncheon arranged by our Hostess Chairman, Jennie Levine, and her committee, after which, during a brief social recess, guests sauntered among our beautifully-appointed display tables, enjoying as well as making purchases from our Chanukah gift table, supervised by Lil Lowenfeld and her committee, our Publications and Israel Bond Tables manned by Rose Bromberg and Anne Weissberg. The center of much attention was a gaily-decorated festive Chanukah table, the result of the combined efforts of Mesdames Alvin Jeffer, Herbert Kamlet and Irvin Rubin, of our "Mr. & Mrs. Club." The Reception Committee, under the direction of Sarah Klinghoffer, distributed programs as well as copies of the periodical, *The Jewish Spectator*, and helped, with their usual efficiency, to guide guests from one area of activity to another.

The afternoon session, ushered in with a fine rendition of the anthems by our own Cantor William Sauler, and an invocation appropriate to the occasion by Sarah Epstein, was presented with great dignity and charm by Sarah Kushner, who presided. Her statement that "we are in the vanguard in the planning of the Tercentennial at this time, which is really a preview of the nationwide celebration in 1954" was emphasized by our President, Bea Schaeffer, in her welcoming remarks, as well as by our senior Rabbi, Dr. Israel H. Levinthal, who compared this advance festival to the "Shabbat Hagadol, the

great Sabbath which occurs before Passover, intended to put one in the mood of the real celebration." The Symposium, "A Cavalcade of Creative Living — 300 Years of American Jewry," was introduced by our Associate Rabbi, Dr. Benjamin Kreitman, who, in his role as Moderator, reiterated that "we Jews always prepare ahead for major events."

The first panelist, Dr. Azriel Eisenberg, famous author, scholar and Executive Vice-President of the Jewish Education Committee, delivered a most illuminating address on "The Significance of American Jewish Literature," in which he urged that we make frequent mental and spiritual pilgrimages into our American Jewish literature so that we can better understand what it was that motivated our people in pursuance of an ideal, a way of life. His kaleidoscopic capsule reviews of popular novels by Sholem Asch, Sholem Aleichem, Irving Fineman, Ludwig Lewisohn, Maurice Samuel, Mary Antin, Abraham Cahan and many others who depicted with much nostalgia the American Jewish scene, only helped to whet the appetite of the audience which thoroughly appreciated this analysis of recorded Jewish ideals and aspirations.

"The Growing Importance of Jewish Women in America," the subject presented by Dr. Trude Weiss-Rosmarin, lecturer, author and editor of *The Jewish Spectator*, was brilliantly discussed. Viewing Jewish history as a "shifting of centers," she outlined the succession of the different types of Jewish groups which migrated to America, the Sephardic, the German *yebudim* and the Lithuanian *Yiddlach*, and, more recently, the Hitler-persecuted refugee, all of whom had difficulties in integrating themselves into the life of America. Since Jewish culture must compete with American culture, she said, it is largely the responsibility of the Jewish woman to encourage and vitalize it. The last number on the program, "Lyrical Links of Time," a panorama in narration, song and dance performed by a group of talented singers and dancers under the direction of Mr. David Weintraub, the Music Director of our Hebrew Schools, depicted the trials, vicissitudes and joys of the American Jew.

Cheer Fund Contributions

In honor of her son's promotion as Corporal — Mrs. Bess Altman; in honor of

their new grandchild—Dr. and Mrs. M. Spatt; for the Serv-a-Camp Committee—Mrs. Claire Mitran; in memory of Sarah Kushner's brother—Mesdames Bess Altman, Rose Bromberg, Fanny Buchman, Rose Davis, Sarah Epstein, Virginia Granofsky, Sarah Klinghoffer, Edith Sauler, Bea Schaeffer.

Kiddush to Junior Congregation

On January 2nd, Mr. and Mrs. Henry Gross will sponsor a Kiddush to our Junior Congregation in honor of their 40th wedding anniversary. On January 9th, the Kiddush will be sponsored by Dr. and Mrs. Harry Berman in honor of their son Stuart's Bar Mitzvah. Mr. and Mrs. Edward Horowitz will celebrate the birth of a son with a Kiddush to our children on Saturday, January 16th.

Sisterhood Dispenses Chanukah Cheer

We are grateful to Sadie Kaufmann and Rose Meislin for the *mitzvah* of distributing gifts to the women patients of the Jewish Hospital for Chronic Diseases, on December 1st.

Federation of Jewish Philanthropies

Dorothy Gottlieb, Chairman, and her committee are working indefatigably toward a record total of contributions from our Sisterhood for Federation. A brunch given on Wednesday, December 9th, by our Chairman, stimulated many donations and many pledges. Sisterhood women are urged to send in their checks NOW. Remember—we have a proud tradition. It is up to us to help our own needy. You will, won't you?

Israel Bonds

Sisterhood women continue to purchase Israel Bonds. Many of our members subscribed in honor of Isidor Fine's 75th birthday at a reception held in his honor, with Trygvie Lie, the former UN Secretary-General, the guest speaker, whose plea for aid to the doughty little State of Israel encouraged many purchases. Our Bond Chairman, Anne Weissberg, was on hand to help with the sale. Call her for more bonds, STerling 3-0639.

Joseph Goldberg Memorial Forest

And keep alive the memory of our beloved Joseph Goldberg by planting trees in his name. Mark all events by calling Sarah Klinghoffer, SL 6-8252, or the Center desk.

Calendar of Events

Monday, Jan. 11th—Sisterhood Executive Board Meeting, 1 p.m.

Wednesday, Jan. 20th—Federation Jewish Women's Organizations' Convention and Luncheon at Hotel Astor. Subscription—\$6.00. Rich program including Mrs. Eleanor Roosevelt and other noted personalities. Make reservations with Sarah Klinghoffer, SL 6-8252.

Monday, Jan. 25th—General Sisterhood Meeting. 12:45 p.m. By popular demand—the enchanting Ruth Mondschin in her delightful abbreviated version of the Broadway hit "Wonderful Town."

Wednesday, Jan. 27th—Brooklyn Day for Federation of Jewish Philanthropies.

Wednesday, Mar. 10th—Torah Luncheon.

Saturday Night Clubs

As we approach the mid-point of our season's activities, we find the Saturday night groups well on the way to the realization of a perfect experience in wholesome Jewish living. From the youngest to the oldest, our members are enjoying fully all the advantages afforded them through good leadership and careful programming. A few specific examples should prove enlightening.

Early in the month, our youngest boys' group, the Maccabees, not wishing to be outdone by their more mature colleagues, decided to have a social. For this purpose they invited the corresponding ten-year-old girls' club, Aviva. The result was a festive occasion that was indeed a sight to behold, complete with de luxe attire, refreshments, entertainment and party games. The planning phase was as much delightful as it was a thorough grounding in the committee approach to action.

A popular type of program among the senior clubs is the dramatization of an "Eternal Light" script. This was performed successfully in one of our clubs, complete with all the trimmings of a realistic radio broadcast. The members even managed to recruit one of their own people to provide the organ music for the ultimate in theatrical effects.

Although the Sabbath unit was completed long ago, its lasting after-effects continue to be in evidence. Two of our girls' clubs have begun a project of embroidering Chalah covers for their homes. We can be certain that these covers, when completed, will not only add to the beauty of the Sabbath, but will for many years serve as pleasant reminders of the happy hours and days that were spent in the Saturday night clubs at the Center.

Another group prefers to work with copper. From copper foil, cardboard and a few other minor items, the members

have fashioned beautiful pins bearing motifs related to their club work. The youngsters take pride in their handicraft and show it by wearing the pins conspicuously.

At the present moment, virtually all clubs have completed plans for at least one trip during the school vacation period. These trips will coincide with—and relate themselves to—the current unit being taken up: "The Tercentenary." The older clubs—those affiliated with the United Synagogue Youth—are preparing a rousing send-off for their delegates to the Annual Convention of U.S.Y. at Atlantic City. We can assume that many pleasant evenings will be spent upon their return in listening to their reports and in implementing the objectives of this national event.

Women's Good Will Court Established in Our Community

The readers of our *Center Review* will be glad to learn that there has recently been organized a Women's Good Will Court in this section of our borough. The court meets at the Parkway Plaza building, 1110 Eastern Parkway, corner Utica Avenue. This court arbitrates social and domestic problems without charge to the litigants. There will be sessions held every Tuesday evening and the judges will comprise of medical, legal and business representatives. It has also organized a social service group of women to cooperate with the court. Mrs. Gilbert Boss is the founder and director of this very important project.

Gym Schedule New Year's Day

The holiday schedule will prevail in the Gym and Baths Department on Friday, January 1st (New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2-4 p.m.

THE REVERED PROF. GINZBERG

(Continued from page 7)

pathy almost hasidic in style and tone although he came from a family that was antagonistic to the Hasidic way of life.

While Dr. Ginzberg's books are intended for a small circle of scholars they nevertheless reveal the warm character and personality of the man. He was deeply affected by the death of a friend or colleague, and he once bitterly deplored to the writer, with tears in his eyes, that life was becoming empty with the passing of so many of his friends. Stored up in the writer's mind is the unforgettable episode of a *Tisba b'Ab* scene at a summer resort where the master was surrounded by a number of his former students. It was a clear, cool, starry night when the teacher and his erstwhile pupils assembled for recital of *kinot*, the traditional lamentations prescribed for the occasion. Professor Ginzberg officiated, but he no sooner read the first few lines than his voice became inaudible, choked by tears and sobs. It was the most effective Zionist propaganda the writer can remember. Who, after that incident, would venture to ask him if he were a Zionist and had faith in the national restoration of the Jews to their ancient homeland.

There is no blank page in Dr. Ginzberg's life; he was the epitome of the old-time *matmid* who gave himself to the Torah to exhaustion day and night. He had a great family tradition to live up to and he dared not default. He was a scion of an intellectual and spiritual aristocracy which extended over many centuries. His immediate forebears were men of great religious and learned stature who occupied leading positions in their respective communities. There was R. Moses Kraemer, one of the most learned men of his time, surnamed "shop-keeper" because he declined to take a salary as a rabbi and preferred to live on the meager earnings of a little provision store conducted by his wife; another was the famous Gaon of Vilna. The love of learning and devotion to Torah that was through the generations seeped into Ginzberg's blood was never weakened or diluted but grew in strength and intensity.

He was born in the year 1873 in Kovno, for hundreds of years a bastion of learning and piety. His father, R. Yitz-

hak, a man well versed in the Torah, who received his rabbinical ordination from no less an authority than Rabbi Itzhak Elhanan but preferred a mercantile career, was his gifted son's first teacher. But Levi, for that was Louis Ginzberg's Hebrew name, so rapidly matured in his studies that he soon outgrew his father's and other private teachers' instruction and was deemed proficient enough for a *yeshibab*. The choice fell on Telzh, a new school of talmudic learning organized with the avowed object of stemming the tide of the rationalistic *Haskalah* which took its toll of the young Russian Jews seeking secular enlightenment.

The young student was only sixteen years old, but he was already adept enough in talmudic dialectics to become famed in the learned circles as *illuy*, or young prodigy. It was lucky for Levi that he was not made subject to the crushing poverty and heart-breaking loneliness which fell to the lot of so many other students of the Law; for not only was his father able to maintain him in comfort but members of the Ginzberg family were so widespread that wherever the youthful scholar went he could always depend on finding home and shelter with a near or distant relative.

The Rabbis of the Talmud frowned upon a scholar who received instruction from only one master. Young Levi had spent two years at the Telsz *yeshibab*. They were fruitful years and he was at the head of a class of 500. But there was a mysterious longing in his heart to try his wings at the Slobodka *yeshibab*, not only because of its close proximity to Kovno, the place of his birth, but primarily because of the spiritual personality of Rabbi Israel Salanter, founder of the *musar*, moralist movement, which hovered over it. His deeply sensitive nature and ethical personality made him long for a philosophy of Judaism which should combine learning with the practical conduct of life. It was a change which profoundly affected his whole life, and which many years later made him write one of his most brilliant essays on Israel Salanter and the movement he founded.

The crisis in Levi's life came when, for business reasons, his parents moved to Holland and his own health was strained to the point of serious illness. After he

had recovered, his parents planned to send him to a Hungarian *yeshibab*, where he would round out his studies under famed masters of Jewish learning, but the still youthful scholar had formed plans of his own. Was it the influence of the rationalist *Haskalah* which he stealthily imbibed while in Telsz, or was it the desire that was born within him to combine Torah with *hakmah*, sacred with secular learning? Be it as it may, he could not be dissuaded from the course on which he set his mind—to matriculate at a German university for acquisition of the general or profane sciences.

"It is impossible to estimate," wrote Dr. Alexander Marx in his essay on Solomon Schechter, "how great a loss Judaism is suffering through the numerous defections from its ranks caused by the sudden removal of its most gifted sons from the Eastern Ghetto into the university life of the West. It requires great inner strength to withstand the influence of the new surroundings and to continue to value the heritage of the Jewish past so little esteemed in those circles." The truth of Dr. Marx's words was borne out by many gifted sons of Israel who, in their quest for the so-called wider world, had become estranged and alienated from their faith and people. Louis Ginzberg did not desert the spirit and atmosphere of the *yeshibab*, and what learning and knowledge he accumulated was used for its glorification. It was for the purpose of enhancing and beautifying the tents of *Shem* that he sought out and dwelt in the palaces and halls of learning of *Japfet*, whether at the universities of Strassburg, Heidelberg or Berlin. He brought to bear the method and scientific approach of the West upon the learning and culture of the East, and the result was a revival of Jewish study and scholarship unique in our time.

Professor Ginzberg's life was divided between several countries. Russia, Germany, Holland, and America made up the odyssey of his life. But it was in this country that he achieved his greatest results and won his greatest fame. He came to this country in 1899 as a young man of twenty-six with a reputation for scholarship already familiar to the learned Jewish world. He was drawn into work on the Jewish Encyclopedia, first as contributor and afterwards as editor of the talmudic-rabbinic department. He worked

ABOUT PEOPLE IN THE NEWS

Abraham Aronovich, a New York-born Jewish lawyer who moved to Miami in 1922, has been elected Mayor of Miami. He is the first Jew in Miami to hold this post. Mr. Aronovich, who is 55 years old, has been active in the B'nai B'rith Anti-Defamation League here and takes interest in the work of other Jewish organizations.

The Chicago Board of Education has named a new school in honor of Mrs. Hannah Greenbaum Solomon, founder of the National Council of Jewish Women, who died in 1943. Mrs. Solomon lived in Chicago and in the social and civic endeavor era of the 'Nineties, was associated with a group of brilliant women including Jane Addams, Julia

Lathrop, Celia Parker Wooley and Lucy Flower.

☆

The United States Treasury has presented the Albert Gallatin Award to Alex Himmelman, of Milwaukee, to signify his completion of more than 30 years of government service.

☆

Members of the Israel Cabinet, headed by Acting Premier Moshe Sharett, joined leaders in the academic world in paying tribute to Prof. Ben Zion Dinur, Minister of Education, on the occasion of his 70th birthday. Mr. Sharett expressed warm appreciation of his colleague's contribution to the government.

☆

Mrs. Moses P. Epstein, Hadassah leader, was honored in New York for her achievements as an outstanding American citizen and for her contribution to Jewish life by the Women's Institute of Jewish Studies of The Jewish Theological Seminary of America. The Institute, a leadership training school for Jewish women, offers adult education courses in elementary, intermediate, and advanced Hebrew, Bible, religion, community organization, history and music.

THE REVERED PROF. GINZBERG *Continued from page 22*

steadily and with great diligence so that in the twelve bulky volumes, "L. G." are the most frequently occurring initials. In the 28-page bibliography of Professor Ginzberg's writings which Dr. Boaz Cohen compiled, no less than 406 items are contributions to the Encyclopedia over a period of five years.

It was an event of the highest historic importance to the religious and cultural life of the Jews of America when Dr. Solomon Schechter, with his usual insight, recognized the genius of the young scholar and prevailed upon him to accept the professorship in Talmud and Rabbinics in the reorganized Jewish Theological Seminary of America, a position he filled with great distinction for 51 years

to the very end of his life.

When a *talmid bakam* (a scholar) departed this earth, his colleagues were wont to say: "Happy is he who has been brought up in the Torah, and devoted himself to Torah; he is a source of delight to his Creator; he acquired a good name and departed this world with a good name." Professor Ginzberg was not only brought up in the Torah and was devoted to Torah himself but through his teaching, example and inspiration, he inspired thousands to love Torah and to be devoted to Torah. He was a source of delight in his life and his memory will remain a source of delight and affection to all who knew him.

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